

THE INSTRUCTOR

May 1940



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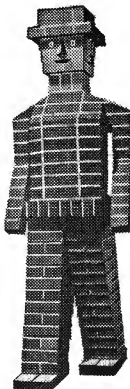
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May, 1940

No. 5

FAITH PROMOTING SKETCHES

[Anxious to be of service in increasing faith in the officers, teachers, and members of the Sunday School, the Editorial Department of *The Instructor* is sending an inquiry to prominent men as to the reasons for their adherence to the Church. We wish to know, for instance, if any particular incident in their lives are to be credited for their testimonies or whether these have grown out of long service in the Church. Answers are coming in weekly. Two of these are herewith presented—one from Christen Jensen, Acting-President of the Brigham Young University, and one from W. Aird MacDonald, President of the California Mission.]

I

ELDER CHRISTEN JENSEN

Acting President Brigham Young University

I fear that nothing of a spectacular or outstanding nature has come into my life in this connection. I may say, briefly, that both of my parents, who were born in Denmark, were converted to the Gospel in the old country and then immigrated to Utah. I was born in Salt Lake City and baptized at the age of eight and have always been a member of the Church.

My Church activity has been influenced by my parents, especially my mother, with the result that I have always, from youth upward, been more or less active in Church affairs. In this connection I may say that I was a Sunday School teacher when just a high school student, and since then I have served on the Sunday School Stake Board and also as a member of the Sunday School Stake Superintendency of the old Utah Stake. I have also been an instructor in the Y. M. M. I. A. In Priesthood affairs I have been active in all the quorums of the Priesthood with the exception of the Priests' Quorum; I have never been a member of this quorum. For some years I was in the presidency of my Seventys Quorum. I have also served as a member of the High Council of Utah

Stake, and for about five and one-half years I was First Counselor to President Thomas N. Taylor in the Utah Stake Presidency.

This is, in brief, a summary of my Church activity. As I suggested, there have been no outstanding or spectacular incidents in my life. My knowledge and testimony of the Gospel have grown rather through service in the activities of the Church than through any one event which in and of itself greatly influenced me.

II

ELDER W. AIRD MACDONALD

President California Mission

Answering your letter of February 5th, asking for some faith promoting incident which became the turning point in my adolescent life, I cannot recall any single incident, for I was "not a brand snatched from the burning."

Being the third generation in the Church; my grandfather having accepted the Gospel in Scotland, I was born in it and grew up with the spirit of the Gospel all around me. Quite naturally, I had the disturbing doubts of adolescence. I once wondered about many things, but through a series of incidents, there came a great preponderance of evidence of the truth of this work. I saw the power of the Priesthood manifest and my

boy's heart was touched with its truth. I saw a younger brother writhing in pain after the bite of an insect, suddenly calmed into peaceful slumber, to awaken to normal health—this after the administration of the Elders.

Another brother, three years old, whose face was horribly mangled by a playful colt, and whom I gathered up in the dusty road and carried to the house a quarter of a mile away, bleeding so profusely that he nearly strangled; I saw this young brother through the power of the Priesthood under the hands of the Elders, completely healed. I saw the bleeding stop instantly; even when doctors said he could not live an hour. Yet within two weeks, he sat at the family table and ate with the rest of us. The settled conviction of the truth

of this work began in those youthful days.

As life has lengthened, other days and years have laid their contribution of evidence in the scales of truth, until all possible doubt has been dissipated; *I've come to the "vale of contentment in the land of peace."* The sweet assurance of certain knowledge gives an abiding faith! I am fully convinced that the great vision came to Joseph the Prophet. In no other way can his remarkable accomplishments be accounted for. There are too many things that cannot be otherwise explained. The *Book of Mormon* and the *Doctrine and Covenants* are positive evidence that divine power and inspiration touched his life.

(To be continued)

THIS MONTH'S COVER PICTURE

EMMA RAY MCKAY

Should a young woman give up the prospect of a career for marriage, home, and a family? This question was settled, and has stayed settled, in the life of Emma Ray McKay, whose picture adorns the front cover of *The Instructor* for May.

She was born and reared in Salt Lake City. Her father, O. H. Riggs, was the first Territorial Superintendent of Schools in Utah. His daughter was graduated from the University of Utah, with the degree A. B., and soon afterwards entered upon what might have been a career in the educational field, in Ogden. Then she met and married President David O. McKay, and the career in the schools ended, and another opened. Not altogether, however, for she has during the years been a leader in some of the auxiliary

organizations—Superintendent of the Religion Class, ward president of the Relief Society, all in Ogden, and, on the removal of the family to Salt Lake City, counselor in the stake presidency of the Relief Society, and teacher in the theological department.

Sister McKay's career since her marriage has been in the home. She is the mother of seven children, six of whom are still living. Of these six, five have been graduated with various college degrees, and one is acquiring his. Four are married. The theater and the reading of poetry, fiction and history are Sister McKay's avocations. Her family is her vocation. Children are her life, her central interest, and to them she has given her life.

A career or a home? Ask Emma Ray McKay!

The Throne of Glory

[President Grant recently sent a letter to Brother Townsend complimenting and thanking him for the many fine Sunday School songs which he has written for the youth of Zion. In acknowledging the letter Brother Townsend penned and enclosed the following poem, which we print by consent of the President.]

Blest are they that overcome
Evil habits, sin, and strife,
Those who, saved, shall win their glory
Through our Savior's Laws of Life.
Our Creator, God triumphant
Is the Gospel's holy theme;
Faith and Love impart His Culture
Of Intelligence supreme.

Now, our Savior's Voice assures us,—
In His Priesthood's loving care,—

Saying: "He that overcome
Shall My grace and glory share!"
Ever upward in progression,
Safely guiding us alway,
Leads the Holy Spirit's counsel
While our Savior we obey!

Sanctified in Zion's Culture,
Truth and Wisdom make us free:
Faith, with happiness increasing,
Visions our great destiny.
They who seek for Love's great treasure,
They, whose virtues make them known,
Shall enjoy the power and glory
Of our Lord's Celestial throne!

—Joseph Longking Townsend.

TIME OF HOLDING PRIESTHOOD MEETINGS

March 30, 1940.

TO STAKE PRESIDENCIES

Dear Brethren:

Our attention has recently been called to the fact that in several stakes and wards Priesthood quorum and group meetings are being held during the Sunday School period.

When the change was recommended in the time of holding Priesthood meetings, the attached letter was sent to all stakes informing them of the plan approved and recommended by the General Authorities of the Church. Since learning that some of the stakes are not following this plan, we are sending you copy of the original letter to bring this matter to your attention.

We congratulate all of you on your willingness to cooperate in these matters which it is felt will best promote the interests of our people, and trust that the stakes not following the plan outlined in the accompanying letter will make the necessary changes as soon as possible.

Ever praying the Lord to be with you in your labors,

Sincerely your brethren,

THE COUNCIL OF TWELVE
Rudger Clawson, President.

October 28, 1937.

TO PRESIDENTS OF STAKES, BISHOPS OF WARDS, and PRESIDENTS OF PRIESTHOOD QUORUMS

Dear Brethren:

A recent recommendation by the Council of the Twelve in relation to a change in the holding of Priesthood meetings at some time other than during the Sunday School period has been approved by the First Presidency and will be effective commencing January 2, 1938.

The system to be inaugurated in January is as follows:

All Priesthood quorums, or segments of quorums as the case may be, will meet *either before or after Sunday School on the Sabbath day*, or, if preferable, on a week night at

some time which will not interfere with other stated meetings. The time chosen is to be at the option of the Bishopric and Priesthood of each ward with the approval of the Stake Presidency. If the brethren choose to meet before the Sunday School period, they may convene at 9:30—or earlier if they choose—and continue in session until 10:20 when they will adjourn for the Sunday School exercises which will commence at 10:30 a. m. If it is agreed that the Priesthood meeting shall be held following the Sunday School period, then the Sunday School will convene at 10 a. m. and continue until 11:30 a. m. Then the Priesthood will convene for fifty minutes, or for a longer time if desired. All Priesthood quorums that are divided between two or more wards, such as the High Priests, should meet in quorum capacity once each month at the time and place to be approved by the Stake Presidency.

Programs and suggestions for these weekly and monthly meetings will be prepared and published in the Priesthood Bulletin, the Improvement Era and the Church Section of the Deseret News.

On the Fast Sunday of each month these weekly Priesthood meetings will be suspended and all members are urged to attend the Sunday School and the Fast meeting to follow, for which credit for Priesthood activity on that day will be given.

This program is based on the results of a questionnaire which was sent out to all Stake Presidents, Ward Bishops and Presidents of Melchizedek Priesthood quorums. It was discovered that because of different environments a uniform time for the holding of these meetings could not be adopted, therefore the option is granted to the stakes and wards as herein stated. This plan has been approved and accepted by all the General Authorities of the Church. All quorums of the Melchizedek and all quorums of the Aaronic Priesthood are expected to conform to this arrangement, which it is confidently believed will result in greater activity and advancement among the quorums of the Priesthood.

Sincerely your brethren,

THE COUNCIL OF THE TWELVE
Rudger Clawson, President.

"An onion can make people cry, but there has never been a vegetable invented to make them laugh."—*Unknown. May Irwin's Favorite Quotation.*

PIONEER MOTHER

By Anna Prince Redd

When the land we now inherit
Was a desert waste to fear,
And life a ceaseless struggle
For the Mormon pioneer,
A woman worked beside a man
Under the blazing sun
Making the desert yield two blades
Though loath to yield the one.

She wove warm cloth for winter,
Stored food upon the shelf,
Bore and reared her children
Without a thought for self.
She served with infinite patience,
With tender, unwearying care,
Greeting each morning with courage,
Closing the day with prayer.

Relentlessly the years moved on
Leaving in their pace
The marks of early hardship
Upon my mother's face.
With rush of surging memories
I bridge the years and see
This gallant pioneer lady
Whose smile comes back to me.

PRESIDENT HEBER J. GRANT'S

*My mother was both father
and mother to me, as father
died when I was but nine
days old.*

*So near to the Lord would
she get in her prayers that
they were a wonderful inspira-
tion to me from childhood
to manhood.*

*When she died the Pacific
Coast Manager of the New
York Life Insurance Co.,
who once boarded at our
home, wrote me: "If the
God of nature ever did
stamp peace, nobility and
serenity upon any human
countenance He did upon*

MOTHER AND MOTHERHOOD

One of the most wonderful things in the world is the change that gradually comes to a young woman as she cares for her first baby.

Before her marriage, if she is a "modern" girl at least, she may not have a wish for a child, even though, as a member of the Church, she is supposed to want children. At least, she is probably unaware of such a want.

This is because her interest is centered in her husband, as his is in her. They are everything to each other. They should be; otherwise they would not have married. And if anyone were to suggest that some day her center of interest would shift, she would most certainly resent the suggestion.

But notice what happens when a baby comes! The center of interest does actually change. Not that she loves her husband less, but because she loves her baby more. It is as if one's attention were focused on an object, one being aware of other objects on the

outside, or periphery, and one were to take an object in the periphery and make it the focus of attention, bringing what was the center into the fringe. And, strangely enough, the same thing has happened to the father.

The young mother has a new, a thrilling experience. She, with her husband, has worked with God in an act of creation. Baby is a divine miracle! How wonderful that such a thing could be! From now on every thought, every act, every hope centers, somehow, in Baby! He must be bathed, and fed, and tended with infinite care, and patience, and love. The first recognition, the first tooth, the first step—these are marvels that are looked forward to, anticipated, watched, talked about. And if Baby shows symptoms of not being well, the mother takes alarm at once and imagines all sorts of trouble and complications. She could not live if anything should happen to Baby.

All this works a gradual transformation in any true mother. She does not know that she is changed, and changing, but there is the

TRIBUTE TO HIS MOTHER

the face of dear 'Aunt Rachel'
To know "Aunt Rachel,"
as mother was affectionately
called, was to love her, is
an expression I have heard
times without number.

I do not recall ever seeing
her angry, or hearing her
speak an untimed word.

Mother was indeed a lovable
character, always looking
for the good in others and
never for their failings.

She was truly a noble
woman, a true Latter-
day Saint.

Heber J. Grant

mysterious process all the same. She is less self-centered, less husband-centered. Her thoughts reach out. Her painstaking care for Baby has wrought this marvel. By giving she receives. A wonderful process of growth this is! She is richer, her nature runs deeper, through this great experience.

And yet there is an increasing number of women in our modern world who would deprive themselves of this transcendent joy. They do not, they cannot, really be alive!

THE CHILD'S KINGDOM OF HEAVEN

Walking home two evenings before Christmas, I overtook a little girl about five years of age. Her clothes were in tatters and she wore a pair of cast-off galoshes that were too large for her little shoeless feet. She dashed along the street, happily skipping the rope, and blithely humming a tune to the accompaniment of the swish, swish of the rope.

It was one of the most divine things I ever saw. For that child, although in rags, pos-

sessed the most precious thing in child life—the infinite joy of the spontaneous spirit of play, which is the sunshine of the child's Kingdom of Heaven. —Nephi Jensen.

A MOTHER'S PRAYER

By Ida R. Alldredge

I thank Thee, God, for "Mothers' Day"
 And for the gift of motherhood.
 Help me to magnify it, Lord,
 And be the mother that I should.

Help me to always keep in mind
 My blessed partnership with Thee;
 For no one else can have the joy
 This glorious privilege gives to me.

And though the way sometimes is steep,
 And thankless seems each daily task,
 I'm happy in each child's success
 For that, dear Lord, is all I ask.

I thank Thee for the trust I hold
 The joy I reap from day to day
 I thank Thee, God, for home and love
 Oh, make me worthy Lord, I pray.

A MOTHER'S WORTH

So while your mother lingers,
 Fail not to give her flowers
 That speak your whole soul's giving,
 To cheer her saddened hours.
 Let heart to heart be blended—
 Yes, love her as no other;
 For when her life is ended,
 Your friend you'll know was mother.

HEALING

By Miranda Snow Walton

Lord, I thank Thee for this hour,
 This joy that now I know;
 I thank Thee for this sweet release
 From suffering and woe.

I thank Thee for the faith that gives
 This sacred peace I feel,—
 For clean, strong hands which hold the
 Power
 To sanctify and heal.

The world may scorn this miracle,
 And doubters disagree:—
 For me, the radiance of this hour
 Will shine eternally.

MARION G. MERKLEY

In December last the General Board of the Sunday School Union acquired a new member. He is Marion G. Merkley, whose home is in Salt Lake City.

Brother Merkley was born in Canada thirty-nine years ago. His home town is Magrath, in Alberta. He was educated in the public and high school, took a normal training at Calgary, received the degrees A. B. and M. A. at the University of Utah, majoring in educational administration, with a minor in sociology. After his graduation he taught school in Magrath; later he was principal of a school in Coalhurst; he is now principal of the East Church seminary, in Salt Lake City.

Active in religious work all his later life, Brother Merkley has been a teacher in the Sunday School, in the Mutual Improvement Association, and in priesthood quorums. Sunday School, he says, has always been his favorite organization. Between June, 1919, and July, 1921, he served as a missionary in

the North Carolina conference. Brother Merkley is interested also in music. He was a ward and a stake chorister, and is now a member of the Tabernacle choir. Until recently, too, he was one of the presiding officers of the Sunday School class held under the auspices of the choir and taught by Elder John Henry Evans, where he showed in his customary modest way, the qualities of clearness of mind, a mastery of whatever subject came up for discussion, and a spiritual understanding which will stand him well in hand in his General Board work.

Our new Board member married when he was twenty-one. His wife was Vera Ann Babcock. The couple have two children—Lon B. (16) and Guy Lynn (13). A baby girl died at birth.

We commend Brother Merkley to the Sunday School workers everywhere for his unassuming nature, his fine intellectual qualities, and his integrity and worth as a man.

I LOVE TO TEACH

VI.

By Marion G. Merkley of the Deseret Sunday School Union Board

The challenging nature of problems presented to teachers for solution often leave those that are most experienced candidly non-plussed. The feeling of insecurity among those giving secular instruction cannot always be dissipated by turning to authoritarian sources in the field of education. A teacher in our church auxiliary organizations, however, may go into the classroom with a feeling of confidence undreamed of in secular teaching for the following reasons:

First. One may feel a positive assurance that, if sought after, God will inspire the mind, enrich the thought, and even help make the vocabulary meet the needs of the occasion; for it is God's work, and He will not fail us.

Second. One should feel that it is a work that enlists the support and admiration of the most substantial community leaders; even those who do not participate in religious gatherings recognize the value of the religion-teacher's part in maintaining those social institutions which protect the irreligious as well as the active church member.

Third. Parents usually value the church classwork as an aid, and in some cases the entire source, of the child's training toward an acceptable spiritual outlook, or toward what appears to be of more immediate value, a character of ethical and moral stability.

Fourth. The students that come to these classes are usually prepared to accept almost any well presented statement of truth, and respond with a dedication of life toward a preservation of all truth, goodness, and beauty.

In view of the confidence placed in the teacher of our church classes, that teacher, more than any other, needs to examine carefully the materials presented; for they must be the truth; they must increase goodness; they must promote beauty.

The great secular teachers of the past have each in his own way stressed aims in education though basic to securing these values to posterity. (Thus Plato stressed "all-round development"; Aristotle emphasized a "virtuous life in a virtuous state"; Rousseau, "unfolding of inborn powers"; Pestalozzi, "the development of the forces of intelligence"; Herbart, "Moral development"; Froebel, "learning by doing"; and Spencer envisioned education as "complete living.") Evident throughout is a recognition of spiritual values whose development must be encouraged.

More recently our educators have spoken in terms of personal efficiency and social responsibility. Guidance work, activity programs and techniques, club work, aptitude testing programs, and other related aids have

made teaching in secular schools a profession that demands and secures respect. Renewed interest in, and a progressive approach to the problem of character development by secular teachers sometimes encroaches upon a field formerly thought to be peculiarly that of the religious educator.

The challenge thus presented suggests to the thoughtful teacher in religious work the necessity to re-examine one's preparation to hold and inspire the students when they appear for religious training. These students are daily directed by experts in secular education; their problems in motivation, discipline, methods, equipment, assignment, supervised study, and individualized instruction procedures, and many others, are being attacked by research specialists. Are teachers of religion, in any of the church auxiliaries justified in maintaining an attitude of indifference

to the challenge from our secular protagonists?

The possibility of meeting all challenges in matters of content, method, or desirable outcomes is not questioned by the teacher in religious education who truly enjoys the work. Our pupils come to us for the most noble purposes; our subject matter is sublimely suited, or readily adaptable by the competent teacher, to the interests and needs of the pupils; our most humble efforts are often praised to the point of embarrassment by parents and officers; but most important of all, we have a Master Teacher Trainer always at call to help us in the solution of our problems and inspire to even finer achievements.

In such a challenging situation, sustained by such reassuring supports, do you wonder that I say I LOVE TO TEACH?



SENATOR ELBERT D. THOMAS' TRIBUTE TO HIS MOTHER

(Excerpt from *Congressional Record*, May 6, 1937)

The little mother whom I honor stands out as a person among persons.
Gone these many years—

But a mother is a mother still
The holiest thing alive.

She taught me faith because she lived a life of faith. But it was her faith I learned, not just a principle. She never said there was nothing to fear because she knew, and I soon learned, there was much to fear; but she taught me how to conquer myself, even though I were full of fear. Her sacrifices were beautiful because they were all for a purpose. Her strength of character inspired work that became noble, hard as it was, because of the results to be attained. She left her native place and walked half across this continent that a parched and burning desert might be redeemed for the use of men. Born a tender, sweet lady, in every sense of the word, no roughness, no hardship, no toil, no sorrow and no burden ever robbed her of that birthright, and she died the genteel soul to which her birth entitled her. . . .

I honor her because of her studious nature, because of her love of her country, because of her faith in that country's destiny and the blessings which it might bestow upon her children. These are not general terms; these are not abstractions; these are concrete attitudes, tangible actualities, tendencies, and actions, which are felt and which are enjoyed and by which I was inspired and under which I grew. She was a mother who fought for and was willing to face the realities and responsibilities of a brighter day for women, and when I think of her it is not motherhood that I honor but it is my mother.

ENLISTMENT WORK FOR 1940

After more than two years under the new enlistment plan, we are beginning to see some very tangible and gratifying results in many wards of the Church. Some of these results will be brought specifically to your attention in later issues of the *Instructor*.

Wherever the instructions of the enlistment committee have been carried out success has followed and additional members have been brought into activity in the Church. In far too many wards, however, there has been a lack of vision and a subsequent failure to carry out a consistent enlistment program.

Nearly all of the wards completed the taking of a census and through that means brought vividly before the church, the crying need for enlistment work. Some wards discovered as high as 300 members of the church living within the boundaries of the ward but not on any ward records. All wards discovered some members hitherto unnoticed. The disappointing picture is presented by the facts showing the great number of wards which have done nothing about it, who have failed to make any concerted effort to bring those inactive individuals back into the church program. God, our Father, may freely forgive us in failing to help a brother in distress when his situation is unknown to us, but there can be only condemnation when we stand idly by and watch our neighbor drift away into inactivity and spiritual starvation and do nothing to help him.

As an enlistment committee, we sense very keenly the responsibility resting upon us, and are coming more and more to sense the magnitude of the enlistment task. We wish to say this to all Sunday School Superintendents: If the census has not been completed in your ward, see that it is completed at once. If you have not appointed an en-

listment director—do so next Sunday morning. Don't wait! Until you do so and his or her name and address is forwarded to us, we will hold you accountable as enlistment director, and the lack of enlistment data and results as shown on your new monthly report blanks will be attributed directly to your failure as superintendent. To all enlistment directors may we say this:

If you have not organized an enlistment committee of three in each of the classes of the Sunday School (excepting the Church History and lower departments—in which cases you organize committees among the teachers) do so next Sunday. *Don't wait!* If the census data have not been tabulated by your secretary into enlistment rolls, start your secretary in her compilation. *But Don't Wait for Finished Files or for a Finished Ward Census Before you Start Active Enlistment Work.* Get your student committees organized and then begin regular periodic meetings with them. If, when you meet with them, you have no regular enlistment rolls, ask the students for the names of those who are not members of their respective classes, but still might become so. Assign each committee member one or two individuals to contact and bring in during the coming month. Have your secretary keep a careful record of assignments, actual results made and reported, and the results obtained. There is not a Sunday School in the Church which cannot be making active missionary visits within two weeks' time, once the vision of this program is grasped by the Sunday School Superintendency.

Upon all who have been instrumental in the bringing of new members into the Sunday School, we pray that the spirit of God may rest in joyous abundance.

There Are No Bad

By Christie Lund Coles

There are no bad!
Only the weak and the afraid!
There are no lost!
Only the sick and the dismayed.

There is no way
That we can lose the love of God
Though oft we fail
In following the path Christ trod.

There are no bad!
All souls are brothers when we see
In every man
The spark of his divinity

A RECORD OF ENLISTMENT SUCCESS

In the Fourth Ward in Springville, in the Kolob Stake, some very effective work has been done, in response to the suggestion to the General Board on enlistment work.

On reading about these suggestions, two years ago, the Superintendent appointed Sister Maggie H. Wood to take charge of the plan, with Sister Frankie N. Averett as secretary. Then they went to work.

A complete census was made of the ward, including also non-members of the Church. The information called for the name, the address, membership, priesthood, if any, and organization preferred. These cards were then arranged alphabetically, and recorded in a loose-leaf book. Three cards were made out—white for inactive, yellow for active, and pink for excused. For the inactive, however, there were three cards—one for the permanent files, one for assignment, and one for the assignment file. Assignment cards were handed out to teachers from the Church History class and up. As nearly as possible, persons to be visited were chosen close to the home of the visiting teacher, so as to lessen the work. Assignments were checked once a month. All visitors were received at the door Sunday morning by a member of the committee.

Many uses were found for the information. At promotion time there was no trouble or confusion, as every pupil was advanced according to his age. The lists were checked by the Relief Society, the Old Folks' Committee, the Missionary Committee, the Priesthood Committee, the M. I. A. and the Primary, and thus every member of the ward was taken care of, not only by the Sunday School, but by other organizations also. In



MAGGIE H. WOOD, FRANKIE N. AVERETT

some cases unbaptized children were located and brought into the Church by the missionaries.

Thus the information gathered by the Sunday School enlistment committee was a means of stimulating action on the part of everyone.

Sisters Wood and Averett are to be commended for their method and diligence in enlistment work.

BECAUSE I TEACH

By George A. Holt

Because I have a class to teach

On every Sabbath day,
Because I try their souls to reach

And help them on life's way,
It gives me strength to fortify
And make my life more true.

It lends an aid to qualify
As nothing else can do.

The more I help my class along

In this old world of strife,
The more I guard myself from wrong
And live the better life.

And with this, I've been assigned
I feel quite confident
Of many joys that I can find
And much development.

What joy is mine when I'm pursuing
The goal I aim to reach!

And what would I be really doing
Without a class to teach!

And if the Lord will let me pass
When at my last review,
I'm sure my Sunday morning class
Will help to pull me through.

SUNDAY SCHOOL TEACHING—A CHALLENGE FOR YOUTH

By Thomas L. Martin

One meets in every community young people who gaze anxiously into the future and wonder what they will be doing a few years later. They notice that the active church workers conduct themselves as though they were in possession of many of life's satisfactions, and the personality which these active ones possess becomes a source of inspiration for the young observers. These youths who dream of the future wonder whether or not they will be counted among the leaders, too, within the next few years. To meet such young men and women is a privilege. They seem to be living question marks—What shall I do? How shall I act? How may I become a "somebody" in life? are the thoughts which they possess. As they look around in their communities, they soon find an answer in the lives of those who have created a need for themselves through the service they give to their church. As they ponder these answers, they, too, follow the lead of these successful ones and take part in the same kind of activity.

This is the kind of young man and young woman we find so often in our Sunday School work. In every ward there are many Sunday School workers. These are the ones who serve, and because of that service develop personalities so desirable. It is very pleasing when the bishop has a promising young man or woman come to him and tell him that he would like to work in the ward. Bishops are on the watch for such people. They drop a word of encouragement here and there and make it easier for these embryonic leaders to gradually work into this activity.

There is another value worth thinking about in this connection. Men and women marry their own kind. Parents transmit to their children their own tendencies. Think what all this means for the future! If our Sunday School leaders transmit to their children the same tendencies to leadership, a generation of promising youth are born. They grow up, they mature, they produce their kind; and so on throughout the years these wide-awake, enterprising members of our church contribute forever and ever to a higher quality of human being so necessary for the success of mankind. High quality contentment for the individual and future generations of high quality human beings is the reward for taking advantage of opportunities presented in our church for service.

The world is in need of men of leadership quality. Sunday School superintendents and bishops want young people who have such possibilities and are willing to develop them accordingly. The Sunday School is the great opportunity. Nowhere can one receive greater satisfaction in life than in leading in our various classrooms a group of rising young manhood and womanhood who will soon take their place in life. If these children take their places with an attitude of kindness, helpfulness, cheerfulness, and an appreciation of the gospel principles, they will make, and their teaching will have made a contribution very valuable indeed. It is because of these results which come from Sunday School teaching that so many people say that they love to teach. Let us welcome our ward activities as opportunity steps to success.

MY DESIRES

By J. C. Hogenson

First Assistant in Cache Stake Sunday School Superintendency

Just let me live my life from day to day, doing my little bit and getting what joy I can from the homey tasks I do, yet ever improving and building toward higher ideals day by day.

I do not care for big deeds but the little ones that come each day; to be with my friends and loved ones, to love and be loved, to live simply each day so that God's spirit and His smile and benediction may be mine to buoy me up and make me strong. May I keep my body clean and my mind pure. May I see with sympathetic eye those in distress. May I always see the good in people and overlook the bad. As I grow older may my heart remain young. May I always
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feel that this is a beautiful world and may I see that beauty in folks and landscape, in singing birds and budding flowers. May I live so that I shall have the respect of those with whom I associate day by day and may I always be able to greet them with a smile and a cheery good morning.

I do not ask for honor or fame, but just the satisfaction that comes from deeds well done.

I do not ask for wealth or power, but just a little uplifting influence on those whom I teach. May their souls feel just a little more secure when they hear my voice.

These are my humble desires. Wilt thou grant them, Oh! Lord of Hosts, I humbly ask?

THE DESERET SUNDAY SCHOOL UNION

GEORGE D. PYPER, *General Superintendent*; MILTON BENNION, *First Assistant General Superintendent*;
GEORGE R. HILL, *Second Assistant General Superintendent*; ALBERT HAMER REISER, *General Secretary*;
WALLACE F. BENNETT, *General Treasurer*

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Milton Bennion
George R. Hill
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Advisers: Stephen L. Richards and John A. Widtsoe, of the Council of the Twelve

FROM THE DESK OF THE GENERAL SUPERINTENDENCY

THE SUNDAY SCHOOL CONFERENCE

A Brilliant Processional—Pageant

One of the notable events of the recent General Conference in Salt Lake City was the processional pageant put on in the Tabernacle by the Sunday School General Board. It was enjoyed by perhaps eleven thousand Sunday School workers and their friends. Presidents J. Reuben Clark, Jr., and David O. McKay and many of the Church Authorities were among the number. The General Church and Sunday School authorities were presented by Secretary A. Hamer Reiser and unanimously sustained.

Three hundred and fifty persons took part in the processional. The general theme of the presentation was the Christ, past and to come. A Sunday School class, the first scene, was supposed to be developing the subject, which was elaborated in a series of silent pictures on the stage—Jesus before his personal appearance in the flesh, his ministry among the ancient Israelites and among the Nephites, and his appearance to Joseph Smith in our time. Christ, however, was not represented, except in a light off the stage. It was an effective piece of description.

The narrative was given by readers before the microphone instead of by the characters, and was of a high order of excellence. There was a special chorus of boys and girls from the West High School, in Salt Lake City, under the direction of P. Melvin Petersen, a General Board member, who is head of the

music department there. Many of these singers were not members of the L. D. S. Church. The organ music was furnished by Dr. Frank W. Asper, one of the Tabernacle organists. Solos by Richard P. Condie, Dorothy Kimball and Vergie Steed.

Before the pageant began General Superintendent George D. Pyper announced that a monument was to be placed to mark the spot where the first Sunday School was held in Utah and the West, in honor of its organizer, Elder Richard Ballantine; and also that a telegram of good will had been sent in behalf of the congregation to President Heber J. Grant, who was recuperating in California from several weeks illness. The conference voted their approval of these plans.

A committee from the General Board was in charge of Sunday night's proceedings. It consisted of Lynn S. Richards, chairman, Carl F. Eyring, P. Melvin Petersen, Wendell J. Ashton, and Lucy G. Sperry, to whom much credit is due for a splendid and successful display of talent, entertainment, and inspiration.

For want of a nail the shoe was lost,
For want of a shoe the horse was lost,
For want of a horse the rider was lost,
For want of a rider the battle was lost,
For want of a victory the kingdom was lost,
And all for the want of a horseshoe nail.

From *Poor Richard's Almanac*
By Benjamin Franklin



MEMBERS OF THE DESERET SUNDAY SCHOOL UNION BOARD

Reading from left to right: Thomas L. Martin, Don B. Colton, George H. Durham, P. Melvin Petersen, Carl F. Eyring, Lucy G. Sperry, Wallace F. Bennett, T. Albert Hooper, Inez Witbeck, Lynn S. Richards, Wendell J. Ashton, Marie F. Felt, Edith Ryberg, Llewelyn McKay, Herbert B. Maw, DeLore Nichols, Jas. L. Barker, George A. Holt, John T. Wahliquist, A. C. Rees, Gerrit de Jong, Marion G. Merkley, Junius R. Tribe, Earl J. Glade, Adam S. Bennion, George D. Pyper, General Superintendent; A. Hamer Reiser, George R. Hill.

NEWS NOTES FROM THE GENERAL SUPERINTENDENCY

A letter from President Rudger Clawson to General Superintendent Geo. D. Pyper, dated March 27, 1940 says:

"It is the desire of the General Authorities that regular Priesthood Quorum meetings should not be held during the Sunday School period."

* * * * *

Secretarial reports and records which tell the truth, the whole truth and nothing but the truth are indispensable to efficient executive control and effective management of the Sunday Schools, General Secretary A. H. Reiser told Stake Superintendents and Secretaries at a meeting held April 7, 1940 in Salt Lake City.

* * * * *

The Church-wide hymn singing project of the musical departments of all the organizations of the Church will increase the number of Gospel hymns learned and enjoyed by the general membership of the Church, explained Elder Tracy Y. Cannon, Chairman of the Church Music Committee and of the Choristers and Organists Department of the General Board.

* * * * *

Sunday School Superintendents must be familiar with every phase of Sunday School work and should encourage cooperation and the sharing of responsibility by all officers and teachers. Inviting every officer and teacher to participate in Union Meeting and in preparation of the Sunday School in monthly Report and Business are ways of improving Sunday Schools and keeping them in good condition, Elder Milton Bennion, of the General Superintendency told the Stake Superintendents.

* * * * *

Though "volunteer service" is criticized by some people, some of the finest work in the world is done by volunteer service, by people who believe in the work, have enthu-

siasm for it and are willing to work Assistant General Superintendent Bennion declared.

A monument commemorating the holding of the first Latter-day Saint Sunday School in the Rocky Mountains in the home of Richard Ballantyne, December 9, 1849 will be erected on the corner of Third South and First West Streets in Salt Lake City with the approval of the City Commission, the General Board and of the First Presidency, General Superintendent Pyper announced.

* * * * *

The ever-present need for Sunday School teachers makes teacher-training a permanent Sunday School need, according to Elder James L. Barker who explained to the Stake Superintendents various ways of setting up teacher training classes for prospective and present teachers.

* * * * *

People not enrolled in Sunday School:

1. Should be made to feel that they are truly welcome.
2. Should be given opportunity to take part, because a "basic pride" is the pride of being useful.
3. Should be happily placed in a Sunday School class.
4. Should be introduced and cordially received so he will feel that he is welcome.
5. Should be recognized and encouraged by the teacher.
6. Should be given opportunity to win the respect and esteem of his fellows.

Elder Earl J. Glade suggested to the Stake Superintendents.

* * * * *

The strength of a civilization is not to be judged by its wealth of material possessions or great buildings, but by the power of the religion of the people. "Civilization which have neglected religion and morality have invariably perished", Elder Glade warned.

SUNDAY SCHOOL ENLISTMENT

(With apologies to Longfellow and H. H. in *Philadelphia Rotary Club News*)

Tell me not our present number,
Are all the members we can get,
That the time has come for slumber,
No, my brethren, no, not yet.

Life is real, but still uncertain,
And the grave awaits us all.
On our stage of life the curtain
May at any moment fall.

Not for us alone, dear teachers,
Did our Sunday School have birth;
There are other friends and neighbors
Who must learn to know its worth.

Lives of great men all remind us,
Of great things ourselves can do
And departing leave behind us,
Sunday Schools forever new.

BEAUTIFY THE CLASSROOM

By Ezra J. Poulsen

Effort spent to make the Sunday School classroom a delightful place to be, brings a quick reward to the officers and teachers, for children in pleasant surroundings are not only easier to manage, but more responsive to truth.

H. Addington Bruce once said that his finest class in college was one in which he, with several others, met in a well furnished room at the home of the professor. The cultural surroundings helped stimulate a keen interest in the subject, and made its study a pleasure.

A few simple pictures, clean, attractive window curtains, or perhaps a few flowers and a rug will work wonders in a classroom. And all of these things may be had, if necessary, at little or no expense to the Sunday School. Furnishing the room may be a pro-

contribute with enthusiasm. In their own homes they will find articles obtainable for the undertaking. Or possibly a few nickles may be gathered to advantage. Beautiful prints suitable for framing may be had this way. Good religious pictures should always be part of a Sunday School background, a fact which though generally recognized, is often neglected.

Naturally the motivating power of good surroundings should include maps, charts, books, etc. The extent and scope of the project will depend on the size and maturity of the class, as well as on the teacher's leadership. The thing to keep in mind is that the better the surroundings and the more each child is made to feel a personal responsibility for adding his mite, the more successful will be the Sunday School.



MALAD STAKE SUNDAY SCHOOL BOARD

First row: Rex E. Reynolds, Thomas M. Davis, D. Dredge Thomas (Superintendent), Elmer Lloyd, Lenard S. Castleton; Second row: Daniel M. Williams, Henry I. Mills, Golden Willie, Clark Bell, Nephi R. Ipsen, Charlotte K. Evans; Third row: Rachel Sorenson, Ella Ipsen, Wayne Neilsen, Ruth Ripley, Elvene Peterson. At the convention 100%.

INVISIBLE TRUTHS

Science assures us that it can measure, weigh, and even split an atom. Yet no one has ever seen an atom and never will to the end of time. Religion tells us that it can change a bad man into a good man, by the power of the Holy Ghost. But no one has ever seen spirit, and cannot as long as human eyesight remains what it is. Is the latter any the less real than the former because it is invisible to the material eye? Is the atonement or the immaculate conception any harder to understand than an atom?

TOLERANCE

"Despise not any man that lives,
 Alien or neighbor, near or far;
 Go out beneath the scornful stars,
 And see how very small you are.
 The world is large, and space is high
 That sweeps around our little ken;
 But there's no space or time to spare
 In which to scorn our fellowmen.
 And this my friend, is not the work for you;
 Then leave all this for smaller men to do."

—Foss.

PRELUDE

MAURINE DEWSNUP



SACRAMENT GEM FOR JULY, 1940

(Deseret Sunday School Songs, No. 100, Stanza 3)

Pass to each one the broken bread,
 Give each the cup—a token true;
 Disciples by the Priesthood led
 In the true gospel, old, yet new.

POSTLUDE





THIRTY YEARS' SERVICE

This is a picture of Brother and Sister Warren Webster, of the Grant Sunday School, in the Rigby (Idaho) Stake. Together they taught a class there for thirty years in succession. In addition, Brother Webster has served in the bishopric of the ward, a position he still holds.

Sister Webster recently passed away, and Brother Webster feels that he should in consequence be released from the Sunday School class, so that he may attend the Gospel Doctrine department.

The Instructor extends both congratulations and sympathy to Brother Webster—congratulations for his long and faithful service with his wife in the cause and sympathy in his bereavement over the loss of a dearly loved companion.

SEVEN YEARS' SERVICE WITHOUT MISSING A SUNDAY

In Malad First Ward there is a young lady who hasn't missed a Sunday School in the last seven years.

Her name is Norma Griffiths.

She is now in the Old Testament department.

Really, however, Norma was absent from the Malad Sunday School three times, having gone on a visit to Logan twice and to Salt Lake City once. But, during the three Sundays away from home, she attended classes in the towns where she was. And so her record is 100% perfect, so far as attendance is concerned.



NORMA GRIFFITHS

That is good, Norma, and we extend congratulations. You have set a mark in two respects: attendance at Sunday School and not letting visits outside your own town interfere with your general habit.

Keep it up!



Albert Hamer Reiser, General Secretary

EXCELLENCE IS RARE

Anyone who will make the effort to appraise his own work and will do his utmost to be honest with himself may not only discover that excellence is rare, but that this very discovery is a powerful stimulus to improvement.

It is not difficult to be critical of others and of everything about us. It is harder to be critical of ourselves. However, if criticism remains merely on the level of talk and motivates no creative action looking to improvement, it is not only an idle waste of

time, but an admission of inferiority and defeat that is positively harmful.

The most wholesome criticism is criticism which is designed, timed, aimed and fired in such a way as to produce improvement.

To fulfill the requirements of such criticism, the critic must be one who can do something to produce the improvement desired. It is idle to criticize others, unless we have the responsibility, the ability and the willingness to improve others. It is not, however, idle to criticize ourselves, because we have the responsibility and should strive to acquire the ability and to cultivate and

nurture the willingness to improve ourselves.

What has this to do with Sunday School secretaries? Is there any secretary whose work is so excellent that it cannot be improved? There are many conscientious, efficient secretaries whose work is of high order, but these are the very people who see clearly how much better they can do their work. Happily also, they are not depressed by self-criticism, but rather are motivated by it to greater effort.

Anyone who will strike out vigorously in response to the challenge to seek greater excellence will feel a surge of stimulating power which will thrill and inspire him. It will quicken his imagination. He will see so many better ways of doing his work. He will find many ways of giving better, more high-class service. He will become so thoroughly dissatisfied with mediocrity that it will be a constant motivation to greater excellence.

At this point ideals become important. A secretary stirred to desire greater excellence in all his performances at once wants standards of greater excellence which he can carry in his mind as patterns after which to fashion his own performance. This is the purpose of ideals. They enliven the imagination and focus the vision clearly upon definite goals toward which one may work.

Ideals for secretaries include such qualities as: integrity, honesty, accuracy, dependability, punctuality, thoroughness, resourcefulness, self-reliance, industry, neatness and an absorbing desire to be helpful to others and an equally absorbing willingness to keep out of the lime light.

Apply all this concretely and practically to the minutes you keep, the records and reports you make and to the abundant opportunities you have to be helpful to others and you will discover that being a Sunday School secretary is a most enjoyable experience.



LIBRARIES



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper, Wendell J. Ashton

"UNTO THE HILLS", by Richard L. Evans.

151 pages, Harpers. Price \$1.50.

Those who have been listening to the Tabernacle Choir and organ national broadcasts, anytime these last ten years, and enjoyed the sermonettes by Elder Richard L. Evans, the announcer, may now sit back in their easy chairs and read them as many times as they wish. For the choicest of these short discourses have been published in book form by Harpers, of New York.

The volume is in green cloth, has a mountain scene on the jacket, and is as attractive on the inside as on the outside. The sermonettes are arranged in groups, according to the general subject-matter. Six general titles are required to include all of the twenty-five sections—Time and Its Passing, The Vainness and Frailties and Foolishness of Men, Freedom and Restraint, Some Constants in a Changing World, From the Record of Time and Experience, and Toward Endless Things to Come. There is an appendix, with references. President J. Reuben Clark, Jr., supplies an Introduction, in which, and in the Preface, the reader is told the occasion for the publication of *Unto The Hills*.

"A book to challenge the spirit of every man," say the publishers, on the front jacket. And on the inner flap, this: "The individual passages show an extraordinary range of comment, withal a depth and consistency of philosophy. For moments of personal reflection, as an antidote to the purposeless hurly-burly of much of modern life, this is an unique and helpful volume. Its reading will enrich the mind and challenge the spirit of every man and woman."

Dipping into the book one comes upon such sentences as these:

"What good is speed if it takes us more quickly to the wrong destination? What good is efficiency if it is applied to a machine or a system of degradation or destruction? We can live no faster than time passes."

"It is well to know the zest for work without making gain your God."

"The skeptic avows his disbelief yet lives in a world that belief has built. He destroys the foundation, but seeks shelter in the building."

It is a thing to be grateful for that so many of our teachings have been published in so beautiful a form. May they have a wide distribution through this volume.

CHORISTERS ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham, Gerrit de Jong and Wallace F. Bennett

Songs to be studied in the June Union Meeting and practiced in the Sunday Schools during the month of July:

No. 179, "True to the Faith."

No. 103, "Abide with Me."

Text:

George D. Pyper, *Stories of Latter-day Saint Hymns*.

The attention of all Sunday School choristers is drawn again to the Church-wide hymn singing project recently inaugurated and announced by the General Church Music Committee. It is hoped that we, as Church officers who are perhaps as interested in safeguarding and promoting the quality of our congregational singing as any others, will do all we can to further this deserving and timely undertaking. Please reread the note concerning it which appeared last month in the *Instructor*, page 154, in order that we may be thoroughly familiar with the details of the plan, and especially with the way in which we may be of assistance.

Although all hymns to be suggested by the Church Music Committee for general study are to be found in *Latter-day Saint Hymns*, many of them are also contained in our own song book, *Deseret Sunday School Songs*. In this connection, it would be well for us in the near future to make good use of "Glory to God on High," the hymn which should have been thoroughly learned during April. This hymn, with music by Felice Giardini, has long been regarded by most church musicians as one of the finest examples of congregational composition, and is a very useful and practical addition to the repertoire of any church congregation.

We can be of great assistance to this Church-wide hymn singing project by using for opening and closing of our schools those songs which have been and will be selected for special study, and by teaching them during our song practice periods whenever possible.

True to the Faith

This song is one of the most vigorous expressions in song of the determination of the membership of the Church, and especially of its young people, to carry on the glorious work begun by their forefathers three or four generations ago. For thirty-five years

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now it has been remarkably invigorating to the multitudes who have made use of it. From every point of view this song must be regarded as having all the essential characteristics which its composer, Evan Stephens, thought good Mormon songs should possess in order truly to reflect and be in harmony with the genius of Mormonism, which he so well understood and about which he was always so enthusiastic. The quotations from his discussion of this subject found on pages 117 to 119 of our text should be carefully studied by all who have to do with the singing of Mormon congregations. In the years to come Professor Stephens and his priceless contributions to Mormon music and literature will probably be as much and as gratefully remembered through the singing of this song as through that of any of the seven hundred he wrote.

It should be pointed out here to our choristers and organists that, generally speaking, there is a tendency to take "True to the Faith" faster than Brother Stephens conceived it, and actually conducted it for different congregations. The dignity and stability of this song are easily impaired by a tempo that is too fast.

Another common error in leading this song is the doubling up of the next to the last measure, where the word "ever" receives all too often only two counts instead of the four counts it should receive.

Abide With Me

This splendid hymn is not original with us, but has been sung for decades in nearly all Christian churches. The sincerity and simplicity of the words by Henry Francis Lyte are matched by a comparable sincerity and simplicity of the hymn tune by William Henry Monk, to which it is sung in our Church. This happy combination of words and music might well serve as an inspirational example to those young writers and composers in our Church who would add to the literary and musical store now drawn on by the Latter-day Saints.

For a thoroughly delightful few moments try to convey to your congregation during the next song practice period the spirit that pervades the discussion of the author, composer, words and tune of this beautiful hymn in our text, on pages 124 to 127.

UNION MEETINGS



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman
Frank K. Seegmiller, Albert Hamer Reiser, M. Lynn Bennion and Earl J. Glade

Theme for 1940:

THE PARABLES OF OUR SAVIOR

VI. The Servants Given the Talents.

Luke 19:12-27; or Matthew 25:14-30.
(Use King James Version). See also Luke 8:18.

Procedure:

1. Read aloud the parable as cited. The reader should be prepared to deliver the passage with sympathy and understanding.

2. The December issue, 1939, of *The Instructor* contains detailed suggestions for the speaker. The key to this parable is Luke 19:26, "For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him." When you are able to explain this paradox, you are ready to begin the talk. When you can supplement a twentieth century illustration you are fully prepared. Note the setting, Luke 19:11-12 "... because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear, He said ..." Why did Jesus use this parable at this time? Does the same situation exist today? How many "servants" remember the "master"? Although "talents" here meant money, give it the dictionary meaning "unusual mental capacity." Does this alter the meaning? the significance? Does application and use increase talents—musical, artistic, spiritual? Does disuse decrease such talents? How can we best prepare to make an accounting to Our Maker for the talents given to us? Will Sunday School teaching help us develop our talents?

The speaker will think of other applications.

In *The Man of Galilee*, George R. Wendling says, "No student of mental phenomena, and no close observer of human limitations, can fail to be profoundly impressed by the

extraordinary fact that the Man of Galilee never did, nor did He ever say, a needless thing. Every sentence that ever fell from His lips, and every single act of His, has such immeasurable significance that it has served for nearly two thousand years as an inexhaustible text, and will so serve as long as time shall last. It would seem incredible, but is it not true, that no priest or poet, no preacher or philosopher, no orator or essayist, in any age or in any land, has yet sounded all the depths of His most casual saying? Avoiding, we trust, with due solemnity the language of mere eulogy, and simply directing calm attention to the fathomless depths and the boundless range and power of the Galilean's intellectual life, who,—is not the question inevitable—who, except God, could hold long and frequent discourse with men and yet never say a needless thing? We can find not only something, but we can find much that is superfluous in every other teacher that the world has known, but what recorded sentence did Jesus Christ utter that can be dispensed with?"

The above quotation can be woven into the talk.

3. Sing No. 284, "Come Unto Jesus."

Time limit: twenty minutes.

Departmental Session:

The most important work of the Union Meeting is accomplished in the departmental session. The opening exercises merely set the stage and provide the proper atmosphere. The greatest opportunity the Stake Supervisor has for service is this one period each month. Preparation is the key to success. However, preparation should be required of all. Apply the parable, "The Servants Given the Talents" to members of your department. Are you giving them ample opportunity to develop their talents?

See the departmental plans in this issue of *The Instructor*.

POWER

By Octave F. Ursenbach

Each new-born thought man can control,
To make life free or to enslave it.
He knows enough to damn his soul,
And with that knowledge he can save it.



THE MISSIONS



General Board Committee: James L. Barker, Chairman; T. Albert Hooper, Charles J. Ross, Junius R. Tribe, Don B. Colton, Alfred C. Rees



MISSION PRESIDENTS

Back row: Presidents, ElRay Christiansen, Wm. W. Seegmiller, Leo J. Muir, O. C. Williams, David A. Broadbent, David A. Smith, W. Aird MacDonald, Merrill W. Clayson, Wm. T. Tew, Jr., Preston Nibley, A. Lorenzo Anderson.

Front row: Presidents Don B. Colton, Frank Evans, A. Richard Peterson, Joseph Jacobs, M. Douglas Wood, Gustive O. Larsen, Thos. E. McKay, General Superintendent George D. Pyper, Presidents A. C. Rees, Wallace Toronto, Mark Garff.

NOTES FOR MISSION SUNDAY SCHOOLS

Home Sunday Service lessons and activities for individuals and families who are isolated or so far away from established mission
Page 212

centers they cannot participate in the organized activities of mission branches are received with enthusiasm by hundreds of members in American missions, Elder Don B. Colton, a member of the General Board Mission Sunday School Committee of the Gen-

- eral Board reported to the Mission Presidents at a meeting held April 4, 1940.

* * * * *

For the first time in history, Presidents of American and European Missions met with the General Superintendency and Mission Sunday School Committee, April 4, 1940. The picture and names of the Mission Presidents appear on the next page.

* * * * *

That there are hundreds of individuals and families in territory served by the missions who have no regular opportunity or special facilities to study the Gospel because they live too far away from established church centers in the mission.

That the Home Sunday Service, a systematic Gospel Study course published in eight parts with questions and answers and a simple home Sunday School service program, is offered for the benefit of isolated individuals and families, members of the Church.

That the General Board has these materials for sale at the rate of ten cents per part per person, questions and answers included.

That one part includes 12 lessons on Gospel themes.

That the first four parts, 48 lessons, offer a beginning course in Church History and Doctrine.

That parts 5 to 8 inclusive, 48 lessons, with questions and answers, offer a course in the teachings of Jesus.

These are facts about the Home Sunday Service which Mission Presidents want Mission Sunday School workers and missionaries to have.

* * * * *

A new combined minute and roll book intended for small mission Sunday Schools is available at the Deseret Book Company in Salt Lake City, Utah, price 75c.

* * * * *

The Instructor saves busy Sunday School workers much valuable time and energy by leading them directly to most helpful materials and by suggesting many ideas for subject matter and methods, the Mission Presidents were told.



MR. BARLEYCORN IS POOR WINTER SPORTS PARTNER

Washington — John Barleycorn — sometimes mistaken as the patronsaint of stimulants—is a poor partner for those participating in winter sports, according to Harold F. Enlows, director of Red Cross First Aid.

Mr. Enlows describes the first flush that follows the use of alcohol as actually the beginning of a later depression. Alcohol in the system, he stressed, reduces muscle energy,

A course of study on "Distinguishing Beliefs and Practices and the Plan of Organization of the Church of Jesus Christ of Latter-day Saints" will be planned for Mission Sunday Schools; a member of the Mission Sunday School committee told the Mission Presidents.

* * * * *

Sunday School objectives being stressed in Stake Sunday School conventions are the foundation of Latter-day Saint Sunday School work the world over, Elder Milton Bennion explained to the Mission Presidents.

Those objectives are:

"To help to the utmost all members of the organization to become Latter-day Saints in the fullest and truest sense of the term.

1. To develop faith in God, the Father, in His Son, Jesus Christ, our Savior, in the Holy Ghost, and in the plan of Salvation revealed to man through Jesus Christ and through the Spirit of Truth whom Jesus sent, and restored to the earth through the Prophet Joseph Smith.
2. To develop in each individual a determination to consecrate his time, his abilities and his possessions to the perfection of the Kingdom of God on earth and to help him to form habits which will realize this consecration.
3. To develop realization of the meaning of the Kingdom of God on earth, e.g. universal brotherly love, eliminating all selfishness and furthering actions, both individual and social, that are for the highest and most lasting good of all."

* * * * *

A simple, understandable, brief explanation of principles of teaching will be prepared for beginning teachers, Elder James L. Barker of the Missions Committee and of the Teacher Training Committee told the Mission Presidents.

* * * * *

An interesting film entitled "Out of the Game" a 35 mm film, with sound, is available to the Missions. Write to the General Board. The film shows still, not motion pictures and presents numerous testimonials about the harmful effects of tobacco.

seriously affecting one's skill in sports. The added recklessness and loss of judgment caused by alcohol will naturally tend toward accidents.

Physically, the dilation of surface blood vessels results in rapid chilling of the body which creates the danger of freezing. Mr. Enlows said. He suggests that hunters, skiers, skaters and mountain climbers may obtain quick energy during the cold months by eating chocolate or raisins.

GOSPEL DOCTRINE



Subject: DOCTRINE AND COVENANTS IN ITS HISTORICAL SETTING
For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,
Not Otherwise Assigned.

General Board Committee: Herbert B. Maw, Gerrit de Jong, William M. McKay.

LESSONS FOR JULY, 1940

Note to Teachers:

There are four lessons for this month. Lesson 23 is about the duties of members; Lessons 24 and 25, about certain major ideas; and Lesson 26, on the problem of evil. These may be tied together by the thought that, in spite of temptation, every member of the Church should put certain positive ideas into practice.

DUTIES OF MEMBERS

Lesson 23. For July 7, 1940

Lesson Approach:

What is one supposed to do when he belongs to any organization—a club, a business group, or a social or literary society? In what way does one become a member of the Church of Jesus Christ? Name some things (given in the lesson) which he is supposed to do after joining it.

These questions may be placed on the blackboard. At least, they should be given out a week before the lesson is considered in the class.

Objective:

If one is to be a progressively good member of the Church, he should (a) seek to understand what is expected of him and (b) then endeavor to do it.

Outline of Material:

- I. Forms Inhere in Life: :
 - a. Words, signs, sounds
 - b. Meanings, significance of these
- II. Religious Forms:
 - a. In the first organization
 - b. Relation to other symbols
 - c. Necessity of rites in the Church
- III. Baptism:
 - a. What baptism is
 - b. Its double function
 1. Remission of sins
 2. Admission to the Church
 - c. Forms of this rite
 - d. Why immersion is the only correct form
- IV. Authority to Baptize:
 - a. Baptism in other churches
 - b. Why it is not recognized by us

- c. Joseph Smith's authority
- V. The Lord's Supper:
 - a. Origin of this rite
 - b. Comparative sacredness—why
 - c. Wine and water
- VI. Certificates of Membership:
 - a. In earlier times
 - b. In our own time

Readings:

The Manual, Lesson 26; *Doctrine and Covenants*, 20:80-84; *The Heart of Mormonism*, Evans, chapter 18, which gives the value of forms in human life and in religion; *Articles of Faith*, Talmage, under baptism (see index).

Lesson Enrichment:

In the former ages of the world, before the Savior came in the flesh, the Saints were baptized in the name of Jesus Christ to come, . . . and after he came in the flesh, then the Saints were baptized in the name of Jesus Christ, as there was but one Lord, one faith, one baptism, and one God and Father of us all. Joseph Smith, *Teachings*, p. 266.

Except a man be born again, he cannot see the kingdom of God. This eternal truth settles the question of all men's religion. A man may be saved, after the judgment, in the terrestrial kingdom, or in the telestial kingdom, but he can never see the celestial kingdom of God without being born of water and the Spirit.—Joseph Smith, *Teachings*, p. 12.

A GROUP OF RELIGIOUS IDEAS

Lesson 24. For July 14, 1940

Lesson Approach:

Is religion as we understand it a matter of the intelligence or of the feelings or both? To what extent is our religion a matter of the intelligence, and to what extent a matter of the feelings? Are you governed in your daily life by what you feel or by what you think?

To be most effective, these questions should be put on the blackboard, if possible, the week before the discussion of the lesson in the class. It would be well, also, if the teacher made some explanation of them to the class, by way of calling attention to their importance.

Objective:

There are certain basic principles in the gospel, which appeal to our intelligence, and these should operate in our lives.

The ideas discussed here are something to think about, to turn over in the mind, as well as something to warm our hearts.

Outline of Material:

- I. Places and Dates:
 - a. Manchester, New York—1820-1827
 - b. Harmony (now Oakland), Pennsylvania—1828, 29
 - c. Fayette, New York—1829, 30
- II. Ideas Revealed Thus Far:
 - a. Ideas about God
 - b. Ideas about man
 1. Ideas prevalent in the Prophet's time
 2. Joseph Smith's ideas
 - (a) Human worth
 - (b) Joseph's own experience

Readings:

1. The Manual, lesson 24. This should be read by the entire class as well as by the teacher. Have they Manuals? If not, why not?
2. The *Doctrine and Covenants*. Much of this lesson is a review of material studied; part of it is new. For that part which is new read sec. 27:2, and the references given in the first paragraph.

Enrichment Material:

There are but a very few beings in the world who understand rightly the character of God. The great majority of mankind do not comprehend anything, either that which is past or that which is to come, as it respects their relationship to God. They do not know, neither do they understand, the nature of that relationship; and consequently they know but little above the brute beast, or more than to eat, drink, and sleep. This is all that man knows about God or his existence, unless it is given by the inspiration of the Almighty.—Joseph Smith, *Teachings*, p. 343.

Consider the dignity which these quotations from Brigham Young (*Discourses*, pp. 74, 76), give to man:

Mankind are organized of element designed to endure to all eternity; it never had a beginning and never can have an end. There never was a time when this matter, of which you and I are composed, was not in existence, and there never can be a time when it will pass out of existence; it cannot be annihilated. It is brought together, organized, and capacitated to receive knowledge, to be made angels, Gods—beings who will hold control over the elements and have power by their word to command the creation and redemption of worlds.

No human being has had power to organize his own existence. Then there is a greater than we. Are we our own in our bodies? Are we our own in our spirits? We are not our own. We belong to our progenitors—to our Father and our God. The Father actually begat the spirits, and they were brought forth and lived with him. You are well acquainted with God, for there is not a soul of you but what has lived in His house and dwelt with Him year after year. The fact is you have merely forgotten what you did know.

Consider this, also, from Joseph F. Smith (*Gospel Doctrine*, pp. 64, 65), as giving importance to man: We are not dependent for this [knowledge of God] upon the written word, nor upon the knowledge possessed by the ancient prophets and apostles. We depend only upon God, as he reveals himself today and administers unto men by the power of His Holy Spirit. And all men in the world, not only the Latter-day Saints, but those who have never embraced the gospel, have the same privilege, if they will take the course which God has marked out.

A GROUP OF RELIGIOUS IDEAS (Continued)

Lesson 25. For July 21, 1940

Lesson Approach:

The approach to this lesson is much the same as that to the preceding lesson—what ideas in our religion have had most influence in the life of the class members?

Objective:

This is the same, in general, as in the preceding lesson.

Outline of Material:

- III. Ideas about the Church:
 - a. The sectarian churches in Palmyra
 - b. Forms and officers in the New Church
 - c. Dead works and the new covenant
 - d. Basic simplicity of these
- IV. Action vs. Contemplation:
 - a. The ideal in the Middle Ages and after
 - b. The Mormon ideal
 - c. Evidence of this Mormon ideal
 - d. The inactive "Latter-day Saint"
- V. Second Coming of Christ:
 - a. The idea of Christ's return
 - b. Time of this return
 - c. The idea in the early Church of our day
 - d. Word of the Lord on this idea
- VI. The Rule of Common Sense:
 - a. Nature of people to go to extremes
 - b. Attitude on broadcasting accounts of miracles

- c. Reason for this attitude
- d. Purpose of miracles

Readings:

1. The Manual, lesson 25. Are your pupils reading the Manual?

2. *Doctrine and Covenants*. See particularly the citations at the foot of the pages of the lesson.

3. Additional information on the subject of topic 8 from *Gospel Doctrine*, by Joseph F. Smith, under officers (see index).

Lesson Enrichment:

It is well understood that we meet together in general conference twice a year for the purpose of presenting the names of those who have been chosen as presiding officers in the Church, and it is understood that those who occupy these positions are dependent upon the voice of the people for the continuance of the authority, the rights and privileges they exercise. The female members of this Church have the same privilege of voting to sustain their presiding officers as the male members of the Church, and the vote of a sister in good standing counts in every way equal with the vote of a brother.—Joseph F. Smith. (*G. D.*, p. 197.)

Do you know that it is the eleventh hour of the reign of Satan on the earth? Jesus is coming to reign, and all of you fear and tremble because of your enemies, cease to fear them, and learn to fear to offend God, fear to transgress his laws, fear to do any evil to your brother, or to any being upon the earth, and do not fear Satan and his power, nor those who have only power to slay the body, for God will preserve his people.—Brigham Young.

Take pride in acknowledging the Savior. Train and educate yourselves until you will take pride in acknowledging God, the Author of all. Take pride in the religion that makes you pure and holy, and that produces in the heart of every individual who embraces it a feeling to be truthful in every word he speaks, to be honest in every act he performs, in all his dealings with his neighbors. Take pride in this, and fear not the wicked. —Brigham Young.

Questions

To what do you attribute your thoughts and acts—to God, to yourself, or to the Devil? What are some of the alibis we use in our conduct to other people?

How would you go about it to justify a church organization? Ordinances in the Church? Officers? Why should the Church be simple rather than elaborate in its organization?

Why does the Church lay so much stress on actions rather than on contemplation? Is this a new or an old doctrine? Justify

your opinion by reference to, say, the teachings of Christ.

Outcomes:

What should be expected as the result of this recitation, so far as the conduct of the class is concerned? What measure can you introduce to promote better conduct on the part of your class members?

THE PROBLEM OF EVIL**Lesson 26. For July 28, 1940****Caution:**

It is easy to go up into the clouds with this subject. It has been the most disputatious topic in philosophy, and an infinite amount of nonsense has been emitted on it.

The truth is that the subject, when viewed in the light of the Gospel, is rather simple. It is this light that the present lesson attempts to throw upon the subject.

Don't, therefore, allow the class to follow the philosophers, but lead them to see what God through the prophets has said about the principle or problem of evil in the world.

As a matter of fact, this is not a subject for theorizing at all, but is, on the contrary, a very practical subject. Why does the Lord allow the innocent to suffer, while the guilty thrive? Why do babies and young persons die, while the aged and helpless live on and would like to die? These and a thousand others bewilder us. This lesson ought to help us in this respect.

Objective:

The problem of evil is largely of our own making, since it grows out of the nature of man and of the universe in which we live, and its solution is largely in our own hands.

Outline of Material:

- I. An Age-Old Problem.
 - a. Questions on the problem.
 - b. Discussed always, everywhere.
 - c. Problem in the *Doctrine and Covenants*.
 - d. Limits of present lesson.
- II. What the Philosophers say:
 - a. Two principles.
 - b. Contact with matter.
 - c. Theory of human limitations.
 - d. Sin and selfishness.
 - e. Comment on these theories:
 1. Difficult to comprehend.
 2. They vary with the author.
 3. Not the result of experience, but of thought.
- III. The Mormon Theory:
 - a. Statement in our literature.
 - b. Comment upon:
 1. Not hard to understand.

2. Not a conclusion or deduction.
 3. Practical in application.
- IV. Restatement of the Case:
- a. The fact of law (commandment).
 - b. The fact of human free agency.
 - c. The fact of sin.
 - d. The fact of temptation.
 - e. The fact of redemption from sin.
- V. Sources of Conduct:
- a. Man.
 - b. Satan.
 - c. God.

Readings:

1. The Manual for Lesson 26. 2. The *Doctrine and Covenants* in the citations given there. 3. The Book of Moses, chapter 1. In reference to the passages quoted in the lesson, it would be well to read them in the original works, so as to get their general bearings.

Enrichment Material:

The problem of evil is essentially a moral and religious problem, although it has been made also a philosophical problem. So far as we are concerned in this lesson let us keep it within the religious and moral field. By no means should the problem be dragged into the field of philosophy.

People become sick, suffer pain, sorrow, and anguish. They linger for months, and perhaps for years, in feebleness of body and

of mind. The question arises in them: Why does the Lord suffer it? Is the hand of God in that suffering? Has God designed persons to suffer? Has he touched them with the hand of affliction? Has he caused the evil that has come to them?

Sometimes we are prone to charge God with causing our afflictions and our troubles; but if we could see as God sees, if we could understand as he understands, if we could trace the effects back to the cause, and that truly by the spirit of correct understanding, we would unquestionably discover that our troubles, or suffering, or affliction are the result of our own indiscretion or lack of knowledge or wisdom. It was not the hand of God that put this affliction and trouble upon us.—*Joseph F. Smith.*

GOSPEL DOCTRINE UNION MEETING

Any one of these lessons may be taken for the Union Meeting this month. Probably that on the Problem of Evil is the most delicate one to present, and for this reason it may be the best one to take. In any event, the material given in this month's work, together with the citations, should prove sufficient for a good class for teachers.

The teacher will, no doubt, have observed that we are getting more and more into the heart of the *Doctrine and Covenants*.

THIS LIFE IS MINE

By Hannah C. Ashby

Life has been rugged and hard at best,
With little time to repine
But I've tried to feel with a happy zest
That truly this life is mine.

Mine to shape and mine to share
With those who come and go.
And I've always wished that I might bear
My part in life's weal or woe.

Grateful to those who have gone before
For battles fought and won
Striving to add but a humble store
To work of the world well done.

No other can travel where I should go
No other can fit my groove
There's one little place in the world I know
Where I must worthy prove.

Yes, this is my life and I must live
The best that I ever can
And give to the world all I have to give
For the love of God and man.

MISSIONARY TRAINING



COURSE D—ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age

General Board Committee: James L. Barker, Chairman; Don B. Colton, William E. Berrett, Carl F. Eyring

LESSONS FOR JULY, 1940

SPIRITUAL GIFTS—MIRACLES

Lesson 20. For Sunday, July 7, 1940

Texts:

Articles of Faith, Talmage, pp. 217-223;
Sunday Night Talks, Talmage, pp. 247-258.

Objective:

To bring students to understand that the power of God, either acting directly or through His Priesthood, is used for the good of his children. (These manifestations of his power are usually designated as miracles.)

Suggested Material Outline:

I. Use of the word, Miracle.

- a. Often the word is applied to that which is mysterious and spectacular. In times past, the return of the sun with the coming of spring, the eclipse of the sun and moon, and the display of shooting-stars were classed as miracles. Today many persons think of the flying of the airplane, the transmission of speech by radio, and especially the seeing of persons by television as being truly miraculous. Even spectacular coincidences may be rated as miracles.
 - b. Sometimes the word is applied to that which is thought to be natural in every way, but yet is not understood by the person speaking. The bursting of buds into bloom, the effects of the vitamins, the action of the ductless glands, the penetrating power of X-rays, are examples of what a few persons class as miracles.
 - c. The word should be reserved to describe the direct intervention of God. Without question there is much in the midst of God's creations which man does not understand and in the presence of which he stands in wonderment and awe. It would be just as consistent to designate as miracles the creations which are understood as those which are not understood. (See *Articles of Faith*, pp. 220-223; also *Jesus the Christ*, pp. 147, 151.)
- II. When should we ask for a miracle?

- a. There is much we can do for ourselves and for others. It seems right to assume that God has made and is now making a good job of His various creations. The part of our environment for which He is responsible we may be sure has been worked out for our good with loving care. Because of our laziness, ignorance, and short-sightedness it would be easy to ask God to make changes which should not be made. We would choose the better part if we struggled to find God's ways in order that we might adjust to them.
- b. There is purpose in every true miracle. Undoubtedly many of the miracles of Jesus aided in establishing him among his followers as the Son of God. There needed to be planted in the hearts of men a love for his way of life, an understanding of the character of God as he revealed it, and a knowledge of his mission as Savior and Redeemer. Miracles could help do this. Even John the Baptist sent two disciples to Jesus asking, "Art thou he that should come, or look we for another?" Jesus sent word, "Go your way and tell John what things ye have heard and seen. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Suggested Method Outline:

- I. It is suggested that the subject, Use of the word, "Miracle," be presented as a talk by members of the class. The outline and texts will give the material needed.
- II. The topics, "There is much we can do for ourselves and others," and "There is purpose in every true miracle," under the general subject, "When should we ask God to perform miracles?" could be assigned to two members of the class. Concrete examples are given in the outline; others can easily be found in personal experience, and in the texts.

The teacher should summarize the lesson, making sure that members of the

class see clearly the difference between true miracles and certain magic-like experiences which so many reach for as substitutes for genuine faith. Miracles reveal the true character of God. To claim that a certain experience, such as the finding of a coin on the street after praying for help, is a miracle, always presents the problem of who lost the coin. Would God take a coin from one child and give it to another? What do you think? Under such circumstances should one seek to find the person who lost the coin?

Assignment:

As a general assignment each member could be asked to bring to class next Sunday a list of requests which could honestly be made of God by one with abounding faith. As a special assignment of the next lesson, "Origin and Growth of the Old Testament," ask members to prepare talks on the subjects, "An inspired revision of the Bible," "The Hexateuch," "The Prophets," and "Inspired Writings." Help on these topics is given in the outline and in the texts.

Teacher's Closing Minute:

The teacher might close with this statement: "God will perform miracles for his children and under the hands of His Priesthood if the requests are abounding in faith and genuine in purpose. This may be the source of great help. Let us repeat the concert recitation for June."

ORIGIN AND GROWTH OF THE OLD TESTAMENT

Lesson 21. For Sunday, July 14, 1940

Texts:

Articles of Faith, Talmage, pp. 236-245; *Sunday Night Talks*, Talmage, pp. 259-263; *The Short Bible*, An American Translation, Edited by Goodspeed and Smith (University of Chicago Press).

Objective:

To bring students to an understanding of the place and value of the Old Testament in our Church.

Suggested Material Outline:

I. An Inspired Revision of the Bible.

Joseph Smith considered that "many plain and precious truths respecting the gospel, as also many covenants of the Lord, had been taken away from the scriptures; and in some cases whole books referred to in the Scriptures are missing from the collection in the Old and New Testaments, and are 'lost

books,' so far as our knowledge of them is concerned." (*A Comprehensive History of the Church*, Roberts, Vol. 1, p. 239. See also pp. 247-249.) The Prophet undertook an inspired revision of the Bible. In course of time he "went through the Bible, topic by topic, revising as he was led by revelation. The work was never fully completed, for he had intended, while in Nauvoo, a number of years later, to finish the work, but was cut off by his enemies. Nevertheless, many plain and precious things were revealed which throw great light upon many subjects." (*Essentials in Church History*, Joseph Fielding Smith, pp. 139-140.)

II. The Old Testament.

The Old Testament has had a remarkable history. As one studies its origin and follows its growth, it becomes clear why the Prophet would discover that many precious truths "had been taken away."

III. Composition of the Old Testament.

a. The Pentateuch—from Genesis to Deuteronomy. These first five books and the book of Joshua represent an undertaking without parallel in scope in ancient or modern literature. The Pentateuch is one of the marvels of the human race. (See Book of Moses, *Pearl of Great Price*.)

b. The Prophets.

1. The Former Prophets—as treated in the Books of Joshua, Judges, Samuel, and Kings. These are really history books written from stories and memories which lingered among the people—such as the Song of Deborah (*Judges*, chapter 5), and from old chronicles and records then extant, but now lost.

2. Later Prophets—Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets. Certain of the prophets wrote down their sermons and the word of the Lord as it came to them. Ezekiel is an example. Others preached and proclaimed the will of God and their followers wrote down the message. Hosea and Micah are examples. Still others dictated to a scribe, as for example, Jeremiah. The prophets preached the gospel of righteousness. For example, Amos and Micah preached social justice; Hosea, the love of God; Isaiah, faith in God and against sinfulness, luxury, and extravagance;

Jeremiah, the importance of the moral and spiritual life as contrasted with one given to ritual; and Ezekiel, man's personal responsibility.

Suggested Method Outline:

- I. It is suggested that the topic, "An Inspired Revision of the Bible," be presented as a short talk by a member of the class. Suggest that selected passages from "The Book of Moses," and from "An Extract from a Revision of the Bible," *Pearl of Great Price*, could be used to illustrate the inspired revision.
- II. The teacher might present the topic, "The Old Testament," care being taken to impress the class with the great value of the book as a religious and literary product. For example the teacher might read the following choice bits: Genesis 1:1; Leviticus 19:1-4; Proverbs 15:1-7; Amos 8:1-6; Isaiah 1:18-20, also 52:7-10; Ruth 1:16-17; Psalms 23 and Malachi 4:5-6. Make it clear that these, and any short quotations, can be understood best after a knowledge of their context, and an understanding of the conditions under which the scripture was produced.

Assignment:

As an application of this lesson urge the members to spend at least a few hours' time during the coming week in reading some book of the Old Testament. Practical plans for establishing the habit of reading the Scriptures might be discussed and then introduced.

Teacher's Closing Minute:

The teacher might close with this statement: "Let us search the Scriptures, for in them we shall find recorded the Gospel of Jesus Christ." Please repeat the eighth article of faith.

THE NEW TESTAMENT

Lesson 22. For Sunday, July 21, 1940

Texts:

Articles of Faith, Talmage, pages 245-254 and Appendix 13; *Sunday Night Talks*, Talmage, pages 268-277; *The Short Bible*, Goodspeed and Smith, pages 281-545.

Objective:

To bring students to appreciate the genuineness and historical accuracy of the New Testament in portraying the character of Jesus and the Christians of first century.

Suggested Material Outline:

- I. Building the New Testament. Jesus probably did not put his teachings in writing; but we have reason to believe that certain Apostles noted down many of the sayings of Jesus. These men, because of the custom of their country, were much more able to pass on dependable oral history and religion than we of this day who depend so much upon the written word. Out of such a background sprang the Gospels.

The younger generation of Christians, as well as the older eye witnesses, wrote much literature, and each, no doubt, would have been pleased to have his writings reach the level of scripture.

The young church grew rapidly, and into her fold came many so-called Gnostics who busied themselves creating new Gospels and Epistles which would justify certain aspects of their former beliefs which they did not wish to give up.

Finally in 397 A. D. at an important church meeting held at Carthage, North Africa, the New Testament was pronounced complete and a "sealed Book." It is true that in the early centuries some of these books were called in question, but so far as we are concerned the Church has accepted all that we have in the New Testament as being authentic. Moreover, they were written as indicated by Peter, John, Paul, etc.

- II. Structure of the New Testament.

a. The Gospels and the Acts.

1. The Gospel according to Mark. Mark was Peter's intimate associate. At Rome during the closing years of Peter's life, on many occasions Mark served as interpreter, repeating the Aramaic reminiscences of Peter in Greek for the Roman congregations. From this association and the oral history and religion then extant Mark wrote the Gospel bearing his name. It was probably written about the year 60 A. D. This Gospel is a convincing account of the great mission of Jesus Christ.
2. The Gospel according to Matthew. It seems certain that Matthew wrote down, in the vernacular Aramaic which Jesus spoke, many of the sayings of Christ, and led out in composing a general collection of Jesus' sayings.
3. The Gospel according to Luke and the Acts of the Apostles. Luke, a Greek physician living somewhere on the shores of the

Aegean Sea, was a friend of Paul. By his time and in his country, many confusing and even contradictory stories concerning the life and sayings of Jesus and the acts of the Apostles were being circulated. He sensed the need of an authoritative account and resolved to write one himself. (See Luke, 1:1-4.) His two volumes, the Gospel and the Acts, emphasize the social, humanitarian, and historical aspects of the life of Jesus and the Apostles. He is fond of poetry, and is a master at writing history in the style of a swift flowing narrative.

b. The letters of Paul. Paul wrote his first letter about the middle of the first century A. D. This greatest of all missionaries to the Gentiles established congregations of Greek converts first in Syria and Asia Minor, and then in Macedonia and Greece. Letters to his congregations form an important part of the New Testament.

c. The letters of James and Peter. The epistle of James is an excellent religious sermon which could be preached even in this day in the interest of social justice. I Peter inspires one to be loyal to government even in the midst of persecutions. He also points out that the Gospel was "preached also to them that are dead."

d. The Revelation of John. This Prophet, in three great visions replete with symbolism, portrays the ultimate triumph of the Kingdom of God.

III. Versions of the Bible. Excellent information may be found in the *Articles of Faith*, page 498.

Suggested Method Outline:

- I. The topic, "Building the New Testament" might be presented by the teacher, care being taken to stress the firm historical basis of our knowledge of the character and teachings of Jesus and his Apostles. (Use blackboard so as to visualize the building to the students.)
- II. The subject, "Structure of the New Testament," is divided into seven parts, each of which might be presented in the form of a short talk by a member of

the class. Each might be asked to search the books he described for important passages of scripture—passages which he thinks illustrate best the principles of the Gospel of Jesus Christ. These passages should be read as a part of the presentation. This search will stimulate the complete reading of the books, a habit which should be cultivated, especially since so many persons know the scriptures only in terms of detached passages.

III. The topic, "Versions of the Bible," could be presented as a short talk, for which the student can obtain excellent help from the texts.

When the Prophet Joseph Smith was revising the Bible by the inspiration which he received he was given by revelation the knowledge that in the Old Testament the Song of Solomon was not an inspired book, therefore he did not revise or include any of it in his work. All the rest of the Bible was accepted. He was also told not to attempt to revise the Apocrypha of the Old Testament. (See *Doctrine and Covenants*, 91.)

Assignment:

As an application of this lesson extend the reading program worked out last Sunday to include the books of the New Testament. Next Sunday's lesson deals with the "Origin and Description of the *Book of Mormon*." It is suggested that a member be assigned the topic, "Origin of the *Book of Mormon*." As a project class members could work out a chart illustrating the structure of the *Book of Mormon*.

Two-and-One-Half Minute Talks for July:

If your class is given opportunity such a talk could be presented on the subject, "Origin of the *Book of Mormon*." (See Lesson 23.)

Teacher's Closing Minute:

The teacher might close with this statement: "The building of a Christ-like character is the biggest job of life."

July 28, 1940

This date is left open to enable class to make up for lesson missed on account of stake conference.

Life is the jailer, death the angel sent to draw the unwilling bolts and set us free.—Lowell.



GOSPEL MESSAGES



COURSE C—FAITH AS A FOUNDATION FOR LIVING

For Ordained Priests and Young Men and Women 17 and 18 Years of Age.

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman
Lynn S. Richards, Earl J. Glade

LESSONS FOR JULY, 1940

MEANING OF THE PRIESTHOOD

Lesson 21. For Sunday, July 7, 1940

Text:

Sunday School Lessons (Manual), No. 21.

Objective:

To show that Priesthood is the authority necessary to act in the name of God in behalf of others but it becomes an actual power mainly in the degree to which it finds expression through service.

References For Further Readings:

Discourses of Brigham Young, Chapter 12; Talmage, *Articles of Faith*, Lecture 10; Roberts, *The Gospel*, Chapter 22.

I. Consider the following definition:

The usual definition of Priesthood is "the power and authority delegated to man to act in the name of God." But it is a potential thing which becomes a reality through activity. To "hold" the Priesthood as in the case of many indifferent men ordained in youth, is quite a different thing than to function by virtue of its authority. Also, Priesthood is conditioned upon righteous use. "The rights of the Priesthood are inseparably connected with the power of Heaven . . . when we . . . exercise . . . unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or to the authority of that man." (*Doctrine and Covenants* 121:35-37.)

II. Why Priesthood at all? If one may pray and have his prayer answered, may receive the Holy Ghost, enjoy visions, and prophesy without the Priesthood, of what value is Priesthood?

"Chiefly Priesthood functions in connection with organization. That is, the greatest need of Priesthood is where there is a service to be performed to others besides ourselves. Whenever you do something for, or in behalf of, someone else, you must have the right to do so. . . . Now a religious organization, or the Church, is in the last analysis a matter of service. You baptize someone, or you confirm him, or you

administer to him in case of sickness, or you give him the sacrament or the Priesthood, or you preach the Gospel to him—what is this but performing a service? . . . In the Church of Christ this authority to act for others is known as Priesthood." (*Improvement Era*.)

III. The early Christian Church was founded upon the principle of authority. Consider the implications of the following: Mark 6:7; Hebrews 5:4; John 15:16; Matt. 16:19; John 20:21.

IV. The Church of Jesus Christ of Latter-day Saints is founded upon the principle of authority.

Recall the story of the restoration of the Priesthood.

See *Articles of Faith*, 193-194, and *Doctrine and Covenants*, Section 13.

Read *Doctrine and Covenants*, 132:5-13; *Book of Mormon*, III Nephi 27:7-8.

Why could not the Church be organized prior to 1829?

V. The order and offices of the Priesthood. See *Articles of Faith*, 207-209.

VI. What significance attaches to the Latter-day Saint organization which holds every man a potential priest, yet has no priest class?

VII. In step with Priesthood—"If you will honor the Holy Priesthood in yourself first you will honor it in those who preside over you." (Joseph F. Smith, *Gospel Doctrine*, p. 20.)

CHURCH ORGANIZATION RESTORED

Lesson 22. For Sunday, July 14, 1940

Text:

Sunday School Lessons (Manual), No. 22.

Objective:

To show that the Church of Jesus Christ of Latter-day Saints is fundamentally the same as the Christian Church in the first century.

General References:

Talmage, *Articles of Faith*, Lecture 11; Roberts, *Ecclesiastical History*, Parts I and II; Roberts, *Comprehensive History*, I, 197.

Suggested Outline:

- I. Jesus effected a church organization: *Ecclesiastical History*, Sections 4 and 7. Also pages 98 to 108.

Articles of Faith, pages 101-2.

Ephesians 4:11-12.

Jesus personally appointed apostles (*Matt.* 10:4; *Luke* 6:13) and seventies (*Luke* 10:1). In addition to these the New Testament refers to prophets, evangelists, pastors, teachers, (*Ephesians* 4:11-12); high priests, (*Heb.* 5:1-5); bishops (*I Timothy* 3:1); and deacons (*I Timothy* 3:8-12).

- II. One of the signs of apostasy was the change that occurred in the organization of the Church. *Articles of Faith*, 203-6; *Ecclesiastical History*, 149-171.

The apostles, prophets and evangelists exercised a general jurisdiction in the early church while bishops, elders, deacons, etc., were local officials.

- III. The Protestant-Catholic Clash:

"Church history vibrates between two extremes of Authority and Freedom (Catholicism and Protestantism) which have never yet been satisfactorily reconciled." Schaff, *History of Apostolic Church*, 287.

The principle of common consent was recognized in the early Christian Church. (See *Acts* 15.) As the Church grew, and became more and more powerful, this principle was lost. No longer was the laity given a voice in the Catholic Church. A priestly class had assumed control. Against this condition protestantism spoke, for example, through Luther: "We are all priests. No one should put himself forward, and assume without our consent and choice to do that which all have authority to do."

- IV. The Latter-day Saint Church organization is fundamentally a restoration of the original Christian Church, providing:

- a. The offices which were in the original organization.

Compare offices with those listed under No. I. See *Articles of Faith*, 207-211.

- b. Priestly authority to officiate, yet retaining the principle of individual liberty and common consent. See *Doctrine and Covenants*, 20:65; 26:2. Also *Vitality of Mormonism*, chapter 8.

- V. What responsibility does the principle of common consent in our Church place upon you as a member of it? Compare with the laity in the Catholic Church.

- IV. What responsibility does the fact that

you hold office in the Church place upon you?

Compare with relative number who hold office in other Christian Churches.

HOW THE CHURCH DEVELOPS ITS MEMBERS

Lesson 23. For Sunday, July 21, 1940

The purpose of this lesson is to make clear that the Church and its organizations with their numerous activities offer a wide range and abundance of opportunity for experiences which develop valuable powers in the individuals who participate.

The teacher will go to his class well prepared if he will first equip himself with an abundance of detail. To do this we suggest that you take a large sheet of paper and write across the top the names of the organizations of the Church, such as *Priesthood*, *Sunday School*, *Relief Society*, *M. I. A.*, *Primary Association*, *Seminaries*, *Genealogical Society*, *Temple work*, *Church Welfare Committee*, *Missionary service*.

Along the left margin, one under the other in a vertical column, allowing one line for each, write the names of activities, such as: *Speaking*, *teaching*, *singing*, *planning*, *organizing*, *financing*, *equipping*, *writing*, *record keeping*, *counseling*, *missionary service*, *proselyting*, *traveling*.

Then under the heading of each of the organizations appearing at the top of the page, check the activities which are common to each one.

Another instructive way of showing the scope of these organizations would be to list on the left margin, one under the other in a vertical column, the usual fields of human interest which are utilized in the activities of the various organizations of the Church such as: *language*, *mathematics*, *history*, *economics*, *sociology*, *psychology*, *philosophy*, *ethics*, *religion*, *music*, *art*, *science*, *physiology*, *dramatics*, *civics*, *architecture*, *mechanics*, *geography*, *commercial art*, *domestic art*, *industrial art*, *agriculture*, etc.

Reconstruct the above on the blackboard in the classroom when this lesson is presented and thus establish in an excellent way before your class the great scope and variety of these experiences. Of course the effective way to reconstruct this impressive array would be for the teacher to put the headings on the blackboard and to ask the members of the class to suggest the detail to be filled in.

After getting this much before the class, it would be effective to ask the class to suggest what attitudes and attributes the individual is encouraged to develop as a means of assuring success in these activities. Help-

fulness, co-operation, friendliness, unselfishness, cheerfulness, thoroughness, generosity, self-confidence, willingness to accept responsibility, dependability, thoughtfulness for others, sincerity, honesty, trustworthiness and many, many others are almost certain to be suggested. These should be written upon the blackboard.

This exercise alone, without anyone saying anything about it, could not help but impress the individual members of the class with the very importance of his wholehearted participation in the numerous opportunities which the Church offers every member.

The next thing to obtain as a part of your preparation for the presentation of this lesson would be expressions from many successful active leaders of the ward and stake as testimonies in answer to the question suggested in the Manual: "What has your activity in the Church contributed to your development?" Obtain these by personal interviews, by telephone calls, or by correspondence. Put them in writing to read or to have a member of your class read to the class. If possible, have some popular active leaders of the ward or stake attend your class on this day and give their testimony in person.

You should conclude this presentation by having the members of your class suggest what activities they have particularly enjoyed in the past and what activities they would like now to engage in. As a third and highly important element, have them consider what particular services the community, ward and organization need which members of this class can and should render at the present time. Dr. John A. Widtsoe's new book "The Program of the Church" has a short chapter, 13, entitled "Activity for All" which will prove to be excellent reference material for you because it is full of helpful suggestions. See, also, the two statements in this issue from Acting-president Jensen and President MacDonald.

THE PROBLEM OF TEMPORAL SALVATION

Lesson 24. For Sunday, July 28, 1940

Text:

The Manual, No. 24.

Objective:

To show that the temporal needs of man are a vital concern of the Church which seeks to promote his salvation.

References For Further Reading:

Discourses of Brigham Young, Chapter 20; *Doctrine and Covenants*, Section 42; Tal-

mage, *Vitality of Mormonism*, Chapter 57; Evans, *Heart of Mormonism*, Chapter 33.

- I. Jesus was deeply concerned about human welfare here on earth. His teachings were primarily directed toward effecting better and happier living conditions. He labored constantly to relieve distress and ward off discouragement. The beatitudes, which are placed as an introduction to His famous Sermon on the Mount, list qualities which make for character, influence, and happiness here among one's fellows. "I am come that they might have life and that they might have it more abundantly." (John 10:10.)
- II. Compare the above statement with the following from the *Book of Mormon*, "Men are that they might have joy." (11 Nephi 2:25.) Can you think of anything which contributes to joy more than health? The more complete the health of the individual, physically, mentally, and spiritually, the greater his joy.
- III. Health is closely associated with environment. Where poverty, injustice, and spiritual darkness are, unhealthy conditions result. Wherever society overcomes these, and similar evils, health is the result and joy its accompaniment.
- IV. Consider the following statement from Joseph F. Smith: "It has always been a cardinal teaching of the Latter-day Saints that a religion that has not the power to save people temporally and make them prosperous and happy here, cannot be depended upon to save them spiritually and exalt them in the life to come."
- V. Show that, with reference to the foregoing statements, even temporal affairs assume a spiritual aspect and give greater joy as they are linked with the spiritual.
 "In the mind of God there is no such thing as dividing spiritual from temporal, or temporal from spiritual; for they are one in the Lord. . . . The brethren have been talking about temporal things. We cannot talk about spiritual things without connecting with them temporal things, neither can we talk about temporal things without connecting spiritual things with them.—They are 'inseparably connected.'" (*Discourses of Brigham Young*, p. 20.)
- VI. Religion, then, should be concerned with community molding. The United Order as presented by Joseph Smith, came in response to a recogni-

tion of that need. The objective was relative equality in material things, but was conditioned on individual industry. "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (*Doctrine and Covenants* 42:42. See also Brigham Young's comment on the same: *Doc. and Cov. Commentary*, p. 295. Also *Doctrine and Covenants* 68:33.)

VII. The principles underlying the United Order are briefly: (See *Doctrine and Covenants*, Section 42, etc.)

1. The earth is the Lord's.
2. Man is but a steward in his possessions.
3. Surplus property (beyond reasonable needs) belongs to the common storehouse.
4. Bishop to apportion surplus according to:

- a. Family.
- b. Circumstances.
- c. Wants and needs.

VIII. History of the Order:

Persecution and expulsion of the Saints from Ohio and Missouri left the United Order "an unfinished experiment."

IX. What evils in our social and economic life today might be remedied through application of the principles of the United Order? See Talmage's *The Vitality of Mormonism*, page 210.

X. Joseph Smith's plans for the establishment of Zion in Jackson County, Mo., contemplated the actual building of a new social order. Note Brigham Young's comment with reference to building a new social order. (*Discourses of Brigham Young*, page 19.)

YE WHO WALK BY THE WAY

"And did not our hearts burn within us by the way?"

By Minnie I. Hodapp

Two country-men faring to Emmaus
Who walked by the way and were sad,
Were joined by a holy companion
Of presence majestic and glad:
He opened faith's magical vista
Of spiritual splendor and might
And gave for their heart-ease and solace
A foot-path to peace, hope and light.

Their eyes that were holden and heavy
Were opened His truth to behold
And their minds grew expansive, enraptured
At the things the benign Stranger told!
And did not their hearts burn within them
And were not their spirits made glad?
'Twas His own bread of life that He gave them
As they walked by the way and were sad.

O pilgrims wherever you journey,
All downcast and weary and lone,
Your Savior and Guide and Redeemer
A joy to your soul shall make known;
He will open faith's fair wondrous vista,
Strengthen, sustain, and make glad;
With friendship and heart-ease and solace
Ye who walk by the way and are sad!

OLD TESTAMENT



Course B—For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age
General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, Vice-Chairman;
Thomas L. Martin and Wendell J. Ashton

LESSONS FOR JULY, 1940

JEPHTHAH (Ignorance Belittles Greatness)

Lesson 23. For Sunday, July 7, 1940

Text:

The Old Testament Sunday School Manual. Lesson 23.

Objective:

To illustrate by the story of the life of Jephthah that leaders have the courage to live and act in accordance with what they believe to be right.

Suggestions:

1. We need to develop a sense of appreciation for Jephthah, not because of what he did, but because he did the thing which he believed was right.

2. It is important to point out in this lesson that sincere people often make grave mistakes because of ignorance. Life must be guided by knowledge. After knowing the story of Jephthah a person can see a deeper meaning to the familiar saying, "A man cannot be saved in ignorance." Our religion teaches us to diligently seek for truth and conform our living to it. It is interesting to speculate on how different Jephthah's life might have been had he had different training and had known true religion better.

3. Teachers: Remember to congratulate or compliment each one of your pupils at least once every three months. A fine two-and-one-half minute talk, a special contribution, a good suggestion, an accomplishment outside of Sunday School, bringing in a new member, and a thousand other things ought to be given due recognition. Pupils enjoy working and participating if they feel that someone is interested in them, that they are getting attention, and that what they do is appreciated by someone. Backward and indifferent students have been known to become very active and helpful by the application of some well-placed praise and interest on the part of the teacher.

4. The following is an interesting way to review. Pupils enjoy doing things a little different from the old traditional ways.

Have each pupil in the class write a question about the lesson on a small card or slip of paper. Place all of them in a box and mix

up well. In another box have small slips with numbers on them (prepared beforehand) corresponding to the number of pupils in the class. Number the class members. Class member number one then draws a number from the box. For example, he may draw number ten. The student who was number ten would then come forward, draw a question from the other box, read it to the class and answer it. Student number two draws the next number and the corresponding student answers, and so on. It creates considerable fun if some of the slips in the question box are blanks, and if these are drawn the pupil need not report.

Problems:

1. Who was Francis E. Willard?
2. What were some of her outstanding characteristics?
3. Who was Jephthah?
4. What handicaps did Jephthah have in his training?
5. What opportunities did Jephthah have to train for leadership?
6. What ancient customs are revealed in the story of Jephthah?
7. What do you think of human sacrifice? Did God ever require human sacrifice?
8. How did Jephthah come to be one of Israel's leaders?
9. What characteristics about Jephthah are to be admired?
10. Why should Jephthah's daughter be listed as one of the brave women of history?
11. What life lessons might we learn from the story of Jephthah?
12. Can you recall modern examples of people doing wrong things they believed to be right; but had they been trained better or known a few more facts they would have done differently?

ABIMELECH ("Bramble Bush Leader")

Lesson 24. For Sunday, July 14, 1940

Text:

The Old Testament Sunday School Manual. Lesson 24.

Objective:

To illustrate by the story of the life of Abimelech that leadership and success cannot be permanently attained by employing selfish, greedy and cruel methods.

Suggestions:

1. Although this lesson is a negative example of leadership, it is nevertheless, one of considerable significance and interest.
2. In a democracy, the people choose their own leaders. It frequently happens that moderns turn out to be the same type as was Abimelech; a "bramble-bush" leader.
3. Someone has suggested that the story of Abimelech is the Old Testament's greatest classic on politics.

Enrichment Material:

1. "There is a lesson in this terrible story. The people deliberately * * * selected this man to rule over them. They must have known his character; but because of town pride, and because he claimed relationship with them, they were willing to sacrifice the safety of their entire confederacy. They were too blind to see that the man who could murder in cold blood the sons of their national hero could also kill and destroy them, if he pleased to do it. The people of Shechem learned to their sorrow, as many have done since that time, that it is easier to elect a 'bramble' to rule over them, than it is to get rid of it afterwards."—*Dalby*.

2. Abimelech seems to have been a bold and able commander, but religion, principle or humaneness, had no control over him in his ambitious enterprise."

3. "Righteousness exalteth a nation; but sin is a reproach to any people."—*Proverbs 14:34*.

4. "The pathway to success is in serving humanity. By no other means is it possible, and this truth is so plain and potent that even very simple folk recognize it."—*The Era*.

5. "Hate, malice, envy, anger and peevishness are rank poisons, and if given free play will poison the blood, poison your food, poison your efforts, bring you failure in business, lose your friends, blight your hopes, impair your energies, and greatly shorten your life."

—*Billingsley*.

6. "Each man must work for himself, and unless he so works no outside help can avail him; but each man must remember also that he is indeed his brother's keeper."—*Roosevelt*.

7. "He that abstains to help the rolling wheels of this great world, Glutting his idle senses, lives a lost life, Shameful and vain. Existing for himself, Self concentrated, serving self alone. No part hath he in aught."

—*Bhagavad Gita*

8. "To understand the world is better than to condemn it; to study the world is better than to abuse it; to make the world better, lovelier and happier is the noblest work of any man or woman."—*Quoted*.

9. "He who surpasses or subdues mankind, Must look down on the hate of those below."—*Byron*.

Problems:

1. Apply the quotations above to the life of Abimelech.
2. Can you think of any modern "bramble-bush" leader?
3. Do you think Jotham's parable was an appropriate one?
4. Compare Abimelech with his father Gideon. (Special Report.)
5. How would you account for the numerous rebellions against Abimelech during the three years that he ruled?
6. Why do you think the Bible relates such cruel stories as that of Abimelech?
7. Was the death of Abimelech characteristic of the end that usually comes to people of his type?
8. What was an "upper millstone"?
9. In a general way describe the period of Israel's history in which Abimelech lived.
10. What valuable lessons may we learn from the story of Abimelech?

GEHAZI ("Bitter the Chast'ning Rod")

Lesson 25. For Sunday, July 21, 1940

Text:

The Old Testament Sunday School Manual, Lesson 25.

Objective:

To illustrate by the story of Gehazi that leadership training fails if the one being trained permits motives of greed and selfishness to dominate him.

Suggestions:

1. Here is another example of negative leadership. But there is a particularly fine lesson to be gained from this story. Gehazi was a young man who had been selected because of a fine personality and other qualities which seemed to fit him for a position of leadership. As Elisha's helper and apprentice he did many of the tasks usually performed by the prophet of God. Every task that Elisha did, Gehazi was a watcher. The services of the prophet interested the youth. He copied the methods and finally the prophet entrusted him with work of considerable importance without the prophet's supervision. Gehazi carried messages to the king's court, and attended great banquets as the personal representative of Elisha.

Contact with money, wealth, idleness and amusements slowly but surely effected Gehazi. He began to long for the things money would buy. While he was with Elisha it was different; money didn't seem to matter then. But upon each new contact with the results

of wealth the deeper the talons of covetousness sank into his soul.

Naaman came; he was very rich. Elisha didn't want his money. Gehazi did, and he lied to get it. His soul was gone; eaten away by greed and covetousness.

Problems:

1. "There is a law irrevocably decreed in heaven—upon which all blessings are predicated. And when we obtain any blessing from God, it is by obedience to the law upon which it is predicated." Apply this scripture to all of the characters in the story.

2. Did Gehazi deserve the severe punishment he received for his sin?

3. Cite modern cases of disobedience to a spiritual law.

4. Under what life circumstances might we all have to face situations similar to the one which caused Gehazi's downfall?

5. Why were Gehazi's chances for success particularly good at first?

6. What is a prophet? Are there prophets today? (Note: A prophet does more than foresee the future; he correctly interprets the present.)

7. What were the probable reasons which caused Gehazi's downfall?

8. What are the probable reasons that Gehazi was chosen to be Elisha's assistant?

9. What must have been Gehazi's thoughts as he witnessed Elisha's refusal of Naaman's gifts? Was he justified?

10. Why do you think Elisha refused the gifts? Why do Boy Scouts refuse money for "good turns"?

11. What do you imagine Naaman's thoughts were before and after Gehazi asked him for the gifts?

12. Describe the disease of leprosy.

13. Why had Naaman come to Elisha?

14. Can you relate a story of a modern Gehazi? (Such stories are common in the newspapers)

15. Review the life of the Prophet Elisha. (In II Kings)

A Thought:

"The wretch concentrated all in self
Living shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprang,
Unwept, unhonored, and unsung."

AMOS ("Prove Your Worth")

Lesson 26. For Sunday, July 28, 1940

Text:

The Old Testament Sunday School Manual, Lesson 26.

Objective:

To illustrate by the story of the life of Amos that leadership may be developed un-

der the most humble circumstances; much depends upon the inclination of an individual to see and use opportunities free to everyone.

Suggestions:

1. There are several items in the story of Amos which should be considered carefully:

- The home of Amos.
- His occupation.
- His humble circumstances.
- His opportunities or lack of them.
- His ways of learning.
- Bethel, the religious center.
- Social and political conditions.
- The message of Amos.
- His tact in getting listeners.
- His fearlessness.

2. Isn't it peculiar that so many of the world's leaders come from almost adverse circumstances? Or is it?

3. Amos had a good alibi for remaining a shepherd, but he didn't use the alibi. Instead he educated and trained himself until he was prepared for a courageous work which made his name famous in the pages of history. With the help of God, an ideal to guide him, and a will to do, a person may do as Amos did; rise to glorious heights.

Enrichment Material:

- "One ship sails east and another west,
While the selfsame breezes blow:
'Tis the set of the sail and not the gale
That bids them where to go.
Like the winds of the air are the ways
of fate,
As we journey along through life;
'Tis the set of the soul that decides
the goal,
And not the storm or the strife."
—Wilcox.

2. The people in the world have been compared to three kinds of boats in a harbor: the scow, the sailboat, and the steamer. The scow has no self-direction; it has to be towed. The sailboat goes only when the wind blows. The steamer goes by its own power, when and where it will. Which kind was Amos?

- "In gloomy times we need not cry,
'How many things there are to buy!'
'The best of things in life are free!'
"The air, the sunshine and the sea, All gladness, beauty—these are free
"Our faithful friendships, sympathy,
The joys of living—these are free!
"All loving service, loyalty, Our God's protection—these are free.
"The more we look, the more we see,
How many precious things are free.
"The heart will find more than the eye,
Of things we do not have to buy.
"Let's stop and think; let's know and feel
That things like these are truly real,

"Yes, think how very rich are we,
When all the best of things are free."
—Martin.

It's the home of the listless I Don't
Care
Where the Put-it-offs abide."
—Pulitzer.

4. It's not hard to discover the trouble
with most of us.

a. "Mr. Meant-To has a comrade,
And his name is Didn't-Do.
Have you even chanced to meet
them?
Did they ever call on you?
"These two fellows live together
In the House of Never Win
And I'm told that it is haunted
By the ghost of Might-Have-Been."
—Quoted.

b. "My friend, have you heard of the
town of Yawn,
On the banks of the River Slow,
Where blooms the wait-a-while
flower fair—
And the some-time-or-other scents
the air
And the soft Go-easy's grow?
"It lies in the valley of What's-the-
use,
In the province of Let-her-slide,
That old tired feeling is native
there—

Problems:

1. Describe the home-town of Amos.
2. How did Amos take advantage of what opportunities he had?
3. In what ways was Amos well prepared to do the job God called him to do?
4. How did Amos use tact in presenting his message to the people?
5. Amos attacked the social evils of his day. Do any of these same conditions exist today?
6. How was it possible for people to believe they were living righteously when such corruption existed?
7. Account for the fact that many great leaders develop from just "ordinary people."
8. Why was Amos better able to understand true conditions than most people?
9. What lessons in leadership can we learn from the story of Amos?
10. Tell the story of Amos and Amaziah. (Amos 7:10-17) (Special Report)
11. Do fine facilities for education and training insure that a person will be well educated and trained?

PREPARING

By Della Adams Leitner

I will open the way for the Lord to come
To the realm of my mind and heart;
I will think on the things of truth and grace
Till clean and fair is the dwelling place
Where I meet with Him apart.



I will open the way for the Lord to come,
By earnest faith and prayer,
I will believe that He cares for me,
That His love divine now sets me free
From burdening griefs to bear.

I will open the way for the Lord to come
By eager expectancy,
Rejoicing I know that He is here,
His words assuring, His voice so dear,
Bring comfort and peace to me.



I will open the way for the Lord to come,
With grateful praise I tell,
Whatever the problems I have to meet
I will lay them all at the Master's feet,
And thank Him that all is well.

BOOK OF MORMON

Course A—For Deacons and Other Boys and Girls, 12, 13 and 14 Years of Age.

General Board Committee: T. Albert Hooper, Chairman; Junius R. Tribe,
Wallace F. Bennett and Marion G. Merkley

LESSONS FOR JULY, 1940

CONCERT RECITATION FOR JULY

"Blessed be the name of our God; let us sing to his praise, yea, let us give thanks to his holy name, for he doth work righteousness forever."—Alma, 26:8.

Suggestions for two-and one-half minute talks for July:

No. 1. Use the material in lesson 20, the 8th Chapter of Alma.

The people of Ammonihah rejected Alma. He left their city, dejected and sad. An angel appeared and sent him back, he met Amulek. The Lord was preparing the way to have his word preached in Ammonihah.

No. 2. Base this talk on the wonderful conversion of King Lamoni. The material is found in lesson No. 21, in part of chapters 18 and 19 of Alma.

The proper pronunciation of all *Book of Mormon* names can be found in the back of your *Book of Mormon*, pp. 531-534.

ALMA PREACHES IN AMMONIHAH AND WITH AMULEK SUFFERS FOR THE CAUSE

Lesson 20. For Sunday, July 7, 1940

Objective:

He that will not harden his heart, to him is given the greater part of the word, until it is given unto him to know the mysteries of God until he knows them in full.

References:

Lesson Manual, lesson No. 20, pp. 75-82; *Book of Mormon*, Book of Alma, chaps. 8-16; Dee, *A Voice from the Dust*, pp. 387-420.

Suggested Outline:

- I. Alma and his teachings rejected by people of Ammonihah.
 - a. He departs in sorrow.
 - b. Stopped by an angel.
 - c. Commanded to return to Ammonihah.
 - d. Returns and entertained by Amulek.
- II. Alma preaches and bears testimony.
- III. Amulek bears his message to his fellow townsmen.

- a. Zeezrom tries to confuse Amulek.
- b. Zeezrom himself confounded.
- c. Amulek's testimony corroborated by Alma.

IV. Many believe Alma and Amulek and repent.

- a. The converted Zeezrom testifies.
- b. Alma and Amulek are true servants of God.
- c. They teach the truth.

V. Alma and Amulek imprisoned.

- a. Denounced unbelievers.
- b. Aroused anger of chief priest.

VI. The Missionary prisoners call upon God.

- a. Their bands were broken.
- b. The prison walls were destroyed.
- c. They went to Sidom.
 1. Preached to believers who had fled there.
 2. Healed Zeezrom.

VII. City of Ammonihah destroyed by Lamanites.

AMMON, SON OF MOSIAH, BECOMES SERVANT OF LAMONI, AND DOES A MIGHTY WORK FOR THE LORD

Lesson 21. For Sunday, July 14, 1940

Objective:

One man, with a full and complete faith in God, and unswerving confidence in His help can accomplish that which seems impossible to man.

References:

Lesson Manual, Lesson No. 21, pp. 82-86; *Book of Mormon*, chaps. 17-19; Dee, *A Voice from the Dust*, pp. 420-434; Reynolds, *Dictionary of the Book of Mormon*.

Suggested Outline:

- I. Alma and the sons of Mosiah meet.
 - a. Recount their experiences.
 - b. Separate to resume their missionary work.
- II. Ammon goes to Land of Ishmael.
 - a. Captured and bound by Lamanites.
 - b. Finds favor with King Lamoni.
 1. Becomes his servant.
 2. Proves valorous.
 3. Drives off those who would rob King's shepherds.
- III. Lamoni thinks Ammon is Great Spirit.
 - a. Ammon teaches the King.

- b. King overcome by spirit.
- c. Seems to be dead.
- IV. Through power of God, Ammon restores King.
 - a. King and Queen converted.
 - b. Ammon kneels in prayer and thanksgiving.
 - c. Lamanites also prostrate themselves.
 - d. Believe in Ammon's teachings.
 - e. See further miracle.

A book of general interest and one which will prove generally helpful to all teachers of *Book of Mormon* lessons is, *The Romance of the Book of Mormon* by Prof. Josiah E. Hickman.

AMMON MEETS KING LAMONI'S FATHER: AARON AND MULOKI REJECTED BY AMALEKITES

Lesson 22. For Sunday, July 21, 1940

Objective:

Those who have a complete and abiding testimony of the truthfulness of the Gospel have no fear in expounding their teachings even to the powerful folks of the earth.

References:

Book of Alma, Chaps. 20-22; *Lesson Manual*, pp. 86-90; Dee, *A Voice from the Dust*, pp. 434-445; Reynolds, *Book of Mormon Dictionary*.

Suggested Outline:

- I. Lamoni invites Ammon to visit King's father in land of Nephi.
 - a. Ammon warned by the Lord the King would try to kill him.
 - b. Ammon asks Lamoni to go to Middoni that he might seek release of his imprisoned brothers.
 - c. Lamoni consents.
 1. They meet Lamoni's father.
 2. He would slay his son.
 3. Stopped by Ammon.
 4. Gains King's consent to go to Middoni.
 - d. Ammon's brothers released from prison.
- II. Account of Aaron and Muloki in land of Middoni.
 - a. Went there to preach.
 - b. Rejected by Amalekites and Amulonites.
 - c. Imprisoned.
 - d. Freed by Ammon.
- III. Ammon and Lamoni return to land Ishmael.
 - a. Lamoni releases Ammon as servant.
 - b. Lamoni builds synagogues and churches throughout the land.
 - c. Ammon teaches without hinderance.

- IV. Aaron goes to land of Nephi.
 - a. Freed from prison by Ammon.
 - b. Directed by spirit to go to land of Nephi.
 - c. Went to home of King.
 - d. Received favorably by King.
 - e. Taught the gospel to King.
 - f. King overcome.
 - g. Servants would slay Aaron.
- V. Queen joins people in desire to slay Aaron.
 - a. Aaron commands King to stand.
 - b. King restrains people.
 - c. He commanded Aaron and his brother to preach to them.

THE LAMANITE KING PROCLAIMS FREEDOM TO PREACH. UNBELIEVING LAMANITES CONTINUE WAR ON BELIEVERS

Lesson 23. For Sunday, July 28, 1940

Objective:

Those who seek righteousness always incur opposition by those who are evil minded, but with the aid of God can win out by persistent effort.

References:

Book of Alma, Chaps. 23-27; Dee, *A Voice from the Dust*, pp. 445-457. Other references heretofore given.

Suggested Outline:

- I. King of Lamanites really converted.
 - a. He has accepted the word of God.
 - b. Desires that his people shall hear the truth.
 - c. Proclaims that Ammon, Aaron, Omner and Himni shall have freedom to preach.
- II. Aaron and associates continue their labors.
 - a. Consecrates priests and teachers.
 - b. Great success attends their labors.
 - c. Converted Lamanites remained steadfast.
 - d. Amalekites and Amulonites refuse gospel teachings.
- III. People of church want new name.
 - a. To distinguish themselves from non-believing Lamanites.
 - b. Adopt name of Anti-Nephi-Lehies.
- IV. Church people make a covenant.
 - a. They desire to serve God.
 - b. They desire to live in peace.
 - c. Accept King's request to fight no more.
 - d. Destroy their weapons.
- V. Their enemies come upon them.
 - a. They fall before them in attitude of prayer.
 - b. Pray God for deliverance.

(Continued on page 234)

CHURCH HISTORY



For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman; De Lore Nichols and Gordon B. Hinckley.

LESSONS FOR JULY, 1940

CONCERT RECITATION FOR JULY

"Cease to be idle;
Cease to be unclean;
Cease to find fault one with another."
—Doc. and Cov., 88:124.

A MISSION TO ENGLAND

Lesson 22. For Sunday, July 7, 1940

Objective:

To show that when the Lord speaks through a chosen prophet, He opens the way for the fulfillment of His word.

References:

Doc. History of the Church, vol. 1, pp. 489-492, 495; Comp. History of the Church, vol. ..., pp. 396-397; Smith, Essentials of Church History, pp. 200-203; A Short History of the Church, pp. 50-52; Evans, A Century of Mormonism in Great Britain, chaps. 1 to 7; Whitney, Life of Heber C. Kimball.

Supervised Study:

Before the class begins to read the lesson, review lesson 19, dealing particularly with the prophecy Heber C. Kimball made upon the head of Parley P. Pratt. This will provide good background for today's lesson.

Activity:

Let one of the students recount the circumstances under which Heber C. Kimball was called to open the British mission. Here was humility. He recognized his weakness, his inability to speak as he desired to be able to speak, as did Moses of old. But with faith that the Lord would open the way, he prepared to leave.

Let the members of the class show how the Lord did open the way. Among those whom Parley P. Pratt had baptized in Canada was Joseph Fielding, whose brother was a minister in Preston, England. Through him the work in England was opened—a direct fulfillment of Heber C. Kimball's remarkable prophecy on the head of Parley P. Pratt, as outlined in lesson 19.

Another point worthy of emphasis in this lesson is the enthusiasm with which these first missionaries went about their work. Elder Page 232

Kimball leaped from the boat in his desire to get on English soil and get to work. No one can effectively preach the gospel, or do anything else well for that matter, without an enthusiasm for his work.

The opening of the British Mission was an important event in Church History. It was the first of the foreign missions, Canada excepted, and from this effort has spread the great missionary work in Europe. It also came at a time when the Church was in rather desperate circumstances because of economic troubles in the nation and disaffection among its members. As a result of this mission thousands of new converts came into the Church, greatly strengthening it. Empasis might well be laid upon the fact that we can never tell how great might become the fruits of our labors. Though Heber C. Kimball felt himself inadequate for the call that was before him, he responded, the way was opened before him and his co-workers, and rich has been the harvest in that land since.

As was suggested before, it would be interesting if each student would find out where the first member of the Church in his family first heard the gospel. This will bring home to them the great importance of missionary work.

Application:

Each student should realize that if he is called upon to do some task in the Church, he should set about doing it, prayerfully and carefully, with the full assurance that our Heavenly Father will help him.

ZION

Lesson 23. For Sunday, July 14, 1940

Objective:

To show that true happiness and true success are dependent upon righteousness, chap. 21.

References:

Doctrine and Covenants, section 59; Documentary History of the Church, vol 1, pp. 196ff; Comp. History of the Church, vol. 1, Chap. 21.

Activity:

Sketch on an outline map drawn on the board the move from Kirtland, Ohio, to Jackson County, Missouri. It should be made clear that the work of settling Jackson County by the Mormons was going on simultaneous-

ly with the activities in Kirtland, but for purposes of clarity we have discussed the Kirtland situation in one group of lessons and now propose to discuss the Missouri situation in another group.

The Saints came to Zion to build a city, and through revelation they were given wonderful promises concerning their settlement there. But—and this is most important—the fulfillment of these promises was conditioned upon the conduct of the Saints.

Let members of the class describe the country and the situation which the Mormons found there. Then let them outline the conditions upon which they should build the city of their hopes, as these conditions are detailed in the quotation from the *Doctrine and Covenants* which is given in the lesson.

You might write this quotation on the board, and from this build toward the objective—that true happiness and true success are always dependent upon righteousness. This was a law which the Lord laid down at this time, and which also holds true in our own day. He has also stated the same general rule before: “Seek ye first the kingdom of God, and all these things shall be added unto you.” “What shall it profit a man though he gain the whole world and lose his own soul?”

With enrichment material build toward this objective. Show that men are not truly happy in sin, and that wealth does not bring happiness if it is acquired and used unrighteously. Show that people are happiest and do seem to get the greatest measure of joy out of life when they are working with an eye single to the glory of God. Missionaries, putting all of their efforts into the promotion of the Lord's work are good examples of this. Among such a group the spirit of Zion truly exists.

Application:

Each student should have reached the personal conviction that only in righteousness is there happiness, that the things most worth striving for in life are good character, purity of mind and body, the strength to be honest and a desire to live in such manner that he will be honoring his Father in Heaven at all times.

THE CITY OF ZION

Lesson 24. For Sunday, July 21, 1940

Objective:

To show that the Church has always sought to help its members temporally as well as spiritually.

References:

Comp. History of the Church, vol. I, chap. 21.

Activity:

On the board draw a rough sketch of the plan of the City of Zion. All you need is a half dozen streets running at right angles to each other. Within the city designate homes, schools and churches. On the outside designate farms, factories and the cemetery. This will do to illustrate the type of city the Prophet sketched when he planned Zion. Now compare this with the city in which you live. Your city may have some of the features of this plan, but you will doubtless find many things in which it is deficient, such as having the factories away from where the people live.

The plan instituted by Joseph Smith was followed in part when the Mormons came to Utah, but with the growth of Western cities, the plan has been disregarded. The important feature of this lesson, however, is the fact that even in very early days the Church tried to help its members to live brighter, more cheerful lives by making their surroundings more conducive to this sort of living and providing certain facilities for them. The same thing holds true today, as it has ever since the Zion period. Let the students name while you list on the board ways in which the Church helps them outside of what we commonly think of as spiritual upbuilding. Among these are the recreation halls in connection with our houses of worship, the recreation programs of the Primary and the M. I. A., the Welfare Program with which those in unfortunate circumstances are assisted, the Word of Wisdom, a beautification program urged in many sections to make our surroundings brighter and more pleasant.

Application:

Each student should have a finer appreciation of the Church to which he belongs as a result of this lesson. He should resolve to be more respectful of Church property, with the realization that it is provided for his good. Perhaps each member of the class can do some little thing to make his home more beautiful.

The Church beautification project could be treated in connection with this lesson.

What is this project? Have you heard about it? How can you help individually in carrying out this project? What can the class do?

THE DOCTRINE AND COVENANTS

Lesson 25. For Sunday, July 28, 1940

Objective:

To give an understanding of the origin of the book of “*Doctrine and Covenants*”, and to try to cultivate an interest in it.

References:*Doctrine and Covenants.*

One week previous to the Sunday on which this lesson is to be given the students should be assigned to bring a copy of the *Doctrine and Covenants* with them, so that they may become more familiar with it and realize also that the lesson for today will deal not with an abstraction but with a book which they have in their own homes.

Activity:

Let the class discuss briefly the importance of keeping records, particularly records of the counsel of our leaders and of publishing these so that all might be able to read them. Let them name the publications we have in the Church today. Since those days in Missouri the Church has always issued publications of one kind or another to keep its members informed.

Let them discuss the origin of the *Doctrine and Covenants*. After they have learned of its origin, have them all open the book to see how it is made up, with sections and verses. Each section, with few exceptions, consists of a revelation from the Lord. Let

them read parts of some of these to discover the type of material found in the *Doctrine and Covenants*.

The fourth section will be found to be good. Let them read section 13, the words of John the Baptist when he conferred the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery. Let them read the 89th section, the Word of Wisdom on which they recently had a lesson. Parts of the 88th section will also be found to contain items which they can understand and appreciate.

Discuss the *Doctrine and Covenants* as one of the four standard works of the Church, and as such becomes one of the foundation stones for all of our doctrine and teaching. It is especially important to us, since it consists of the word of the Lord to us of this dispensation.

Application:

Each student should receive from this lesson a better acquaintance with the *Doctrine and Covenants*, and realize that it is a book that can be picked up often and read with profit even at his age.

BOOK OF MORMON

(Continued from page 231)

c. Prayers are answered.

VI. Amalakites and Amulonites continue warfare.

VII. Ammon seeks counsel of the Lord.

a. Is told to advise King to take people to Zarahemla.

b. Were well received by people of Zarahemla.

c. Were given a land to dwell in.

d. Lived in peace.

A map that will help you:

An outline map 30 by 32 inches has been prepared to help in the study of the *Book of Mormon*. It is printed in blue ink on heavy white paper. While it cannot be authoritative or considered as absolutely correct, it at least gives possible or probable locations of the various places named in the book. It can be helpful in the hands of our teachers. Price \$1.25 at the Deseret Book Company.

Liberty

Liberty has never come from Government. Liberty has always come from the subjects of it. The history of liberty is a history of resistance. The history of liberty is a history of limitations of governmental power, not the increase of it.

—Woodrow Wilson.



PRIMARY



NEW TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry, Edith Ryberg

LESSONS FOR JULY, 1940

The lessons for this month show the great generosity of Jesus. It is hoped that after these stories have been told and the application of the principles they teach has been made to children's lives, the outcome will be more unselfish children. It is true that children will not be confronted for sometime with the problem of taxes, but now is the time to help children form the right attitude toward the problem. The two stories told by Christ about taxes show His generosity and loyalty to His country. There will be opportunities for children to start at this age to support and be loyal to the Sunday School, Primary, etc.

THE TAX MONEY

Story 22. For July 7, 1940

Text:

Matthew 17:24-27; Matthew 22:15-22.

References:

Hurlbut's, *Story of the Bible*, pages 557-558, (1932 edition) Patterson-Smyth, *A People's Life of Christ*, page 422; Talmage, *Jesus the Christ*.

Objective:

To help children be generous and loyal to their church and country.

Outline of Lesson:

- I. The tax collector at Peter's home.
 - a. Why he came.
 - b. Jesus' question to Peter.
 - c. Why Jesus paid the tax.
 - d. How Jesus got the money.
- II. The question of paying taxes to Caesar.
 - a. What the question was.
 - b. Why asked?
 - c. Jesus' fine answer.

Lesson Enrichment:

Song:

"Giving", *Primary Song Book*. "Giving", page 87 and "The Children's Offertory", page 86 in *Songs For Little People*, by Danielson and Conant.

Memory Gem:

Either one of the following stanzas:

God loveth a cheerful giver,
He has asked us to freely give
Our love and money to others,
To teach them the right way to live.

Giving, giving, ever giving,
Love's sweet offering gladly bring;
Freely ye receive, and freely
We will give to Christ our King.

Point of Contact:

Use the one in the leaflet or let us make a list of all the nice things we have to enjoy in our country that rich and poor alike can have. (List our fine schools, roads, all public utilities, etc.) How is it made possible for our country to give us these things? (See what the children understand about tax system) Did you know that the people paid taxes even when Jesus lived on earth?

Application:

We aren't old enough to pay taxes yet. Our fathers and mothers do that, but there is one thing we can give to, that we all so enjoy. What is it? (Our Church). Every penny we give helps our bishops buy all the nice things we enjoy here. List them.

Lesson Facts:

Jesus has set us a fine example of generosity and loyalty to one's country. Two incidents are used to show his view. The first happened just after Jesus got back from the Transfiguration. Jesus as the Messiah or King could have claimed exemption from paying taxes. He was too generous and loyal to do so. He would pay the tax even if a miracle was necessary to get the money. The second incident took place on Tuesday of Passion Week. The question of paying tribute to Caesar was just to ensnare Him. The gist of his answer is to be loyal to God and our country.

Directed Activity:

Make a list of all the things you would like to buy to fix up your class room, such as new chairs, pictures, blackboard, crayons, rubbers for chair legs, rugs, perhaps many other things. Help children to understand that all of these things are only made possible by the generosity of people.

A GREAT DINNER PARTY

Story 23. For July 14, 1940

Text:

Luke 14:16-24.

References:

Talmage, *Jesus the Christ*.

Objective:

To help children to be generous to all people.

Outline of Lesson:

- I. Those first invited.
The excuses they made.
- II. The second group invited.
The poor, lame, blind, etc.
- III. The third group invited.
Sinners, robbers, etc.
- IV. The happiness of the feast.

Lesson Enrichment:**Song:**

"Our Angels", *Deseret Sunday School Songs*.

Picture:

Nelson colored set No. 130.

Memory Gem:

"Inasmuch as ye give to others
Ye have given the same to me."
These words were spoken by Jesus
To all whom His helpers might be.

Point of Contact:

How many of you have ever had a big dinner party in your home? Tell us about it. What was the occasion? Whom did you invite? All of you have told me of aunts, uncles, cousins, grandparents, and friends, all people whom you know and love. Did you ever hear of anyone inviting everybody and anybody to a dinner party? I am going to tell you of such a person.

Application:

Today I like to think of this great feast as our Sunday School. Instead of having food here to eat we had what some people call "spiritual food"—beautiful thoughts, prayers and songs that feed our souls and minds rather than our bodies. Whom would we like to have had at this feast? Whom do you think Jesus would like to be there? (Bring out the fact that any class of people would not only be welcome, but wanted at this "spiritual feast.") What can each of us do to get them to attend? (Emphasize the fact that the servant went out three times to fill his ranks.) We should not be satisfied until

every seat is filled here. (Point the vacant seats just as the rich man did and find a way to fill these chairs. When this is done this lesson will have had its full application.)

Lesson Facts:

This story is one of the finest of Jesus' parables. At the time it was given Jesus was traveling in Perea. There as He wandered along the road people were greatly attracted by His remarkable parables. In this story you will, of course, recognize the rich man as Christ. The great feast is the Gospel feast to partake of which everybody is invited. Jesus is sorry when there are those who refuse to accept the Gospel. He is glad when those who have been accounted persons of evil lives finally accept it.

TWO POOR RICH MEN

Story 24. For July 21, 1940

Text:

Luke 12:13-21; Luke 16:19-31.

References:

Hurlbut's *Story of the Bible*, pages 575 and 580-581 (1932 edition); Paterson-Smyth, *A People's Life of Christ*, p. 355; Talmage, *Jesus the Christ*.

Objective:

To help children understand that selfishness brings unhappiness.

Outline of Lesson:

- I. Our riches.
- II. The first poor rich man. His riches; his great selfishness; his end.
- III. The second poor rich man. His great riches; his mistreatment of Lazarus; his end.

Lesson Enrichment:**Song:**

"Giving", p. 87, *Songs For Little People*, Danielson and Conant.

Picture:

Find pictures of ancient peoples richly attired.

Memory Gem:

I want to share with others
The lovely things I own,
That every little boy and girl
Will have a happy home.

Point of Contact:

Make a list on the blackboard of the many things you think very rich people have—the things money can buy for them, such as

elegant homes, big cars, etc. Next make a list of the things that make people happy, such as mothers, fathers, brothers and sisters, friends, good health, etc. Which list of things would you rather have?

Application:

Choose several application stories that may fit your individual group and have the children tell what they would do if they were the characters in the story. Examples:

1. Mary had three dolls, and Santa Claus brought her another. Her friend Edith had none. What would you have done had you been Mary?

2. Jack couldn't go out to play in the snow because he had no galoshes. Fred had both rubbers and galoshes. What could Fred do?

After using such stories, draw from the children cases where they can help in their community. Make mention of how our parents are helping in the Church Security Plan and see if your class can find a way in which they can help. Stress the fact that this is what brings real happiness. Note the things they selfishly keep for themselves.

Lesson Facts:

The two stories in this lesson are parables taken by Luke from the period of the Perean ministry. Jesus had but a short time to live. Before He left He was very anxious to impress on His disciples the great truth of the brotherhood of man. To Jesus it was unbearable to think that the rich who had so much could be so pitiless in their treatment of the poor. Christ knew that for man to be happy he must be unselfish to all mankind, then show in presenting the material that the whole world is a great family. At home all share alike. That is the way Jesus would have it in the great world of mankind.

THE GENEROUS MARY OF BETHANY

Story 25. For July 28, 1940

Text:

Mark 14:3-9; John 12:1-11.

References:

Bible and Church History Stories, p. 121. (Second part of story.) Talmage, *Jesus the Christ*.

Objective:

True generosity is one of the choicest virtues.

Outline of Lesson:

- I. Jesus' Visit to Bethany.
 - a. When made?
 - b. Where He was going?

- II. The Feast of Simon the Leper.
 - a. Why given.
 - b. The guests.

- III. The anointing.
 - a. By whom.
 - b. What with.
 - c. Reason.
 - d. Cost.

- IV. The Protest.
 - a. By whom.
 - b. What prompted it.

- V. Acceptance by Jesus.
 - a. Mary's act approved.
 - b. Judas rebuked.

Lesson Enrichment:

Song:

"Jesus Bids Us Shine", *Songs For Little People*, Danielson and Conant.

Pictures:

"Mary and the Alabaster Box." Primary Set No. 75. "Christ in the Home of Mary and Martha," by Hoffman. "Bible and Church History Stories."

Memory Gem:

"And Jesus answered, 'For the poor always ye have with you, but me ye have not always'."

Point of Contact:

Cut from magazines pictures of children and animals showing their love for some one. (Example: A child may be reading to another; a mother may be waiting upon the sick; a little girl could be wiping dishes; a dog might be guarding a small child.) People had many ways of showing their love for Jesus. Can you name one? Today we hear of a way quite different from any of these.

Application:

Wouldn't it be wonderful if Jesus were with us now so that we could do things for Him as Mary did? Though we cannot wash His tired feet, there are other ways we can show our love for Him. How? Yes, by doing the things he taught. Serving and loving others.

During the coming week we have several days in which to show our love for some one. (Present a calendar that the teacher has made showing the days of the week.) What special thing could we do on Monday? (List one particular deed for each day of the week. Example: What can we do for Daddy as he comes home tired each night? (If the teacher the days of the week specifying their deeds prefers she can use a blackboard and write of love.)

Lesson Facts:

When Jesus left Perea, after His ministry there, He went through Jericho then up the steep road to Bethany. This place was about two miles from Jerusalem. He stopped there overnight. There His good friends prepared a feast for Him. It was given at the house of Simon the Leper. Many think Jesus had healed him of leprosy. Mary who anointed the feet of Jesus at the feast, it is thought, was Simon's niece.

Christ gave His all for us. There is nothing that we can do for Him that will ever repay His generosity to us. "The poor you have

always with you." We can give to Christ only indirectly. He that giveth a glass of water to one of Christ's disciples gives it to Christ. Let the whole story breathe the beautiful ideal of ever being charitable.

Activity Period:

From old books and magazines have the children find pictures for their own booklets showing deeds of love. See that each child in your group has at least one picture, then let them tell to the class the story the picture tells. Then present again the picture of Mary's service to Jesus and have some child briefly tell the story.

MUST THEY DIE?

Obituary of a Pedestrian

Now that you're dead, Jones, you're famous. Before yesterday—before you crossed that street in the middle of the block without looking—you were just anybody. But now you are the typical pedestrian fatality of 1939, a statistical big shot in the coroner's cross index. The press only gave you a routine, three-paragraph obituary, but that, Jones, was because your untimely end was more the story of a moral than one of spectacular news value.

Your death was unique in this way: The factors that caused it were grim, composite reasons of why 12,470 pedestrians died under the wheels of motor vehicles last year. They are the seemingly insignificant factors of carelessness, the element of age, blinding headlights that warned too late.

You were over 40 when you died, Jones. Yet, you were by no means decrepit. You were just a bit less alert and agile than you were a few years ago. When you left the office about six o'clock, you had on your mind the usual worries of any family bread-winner. Yes, you were pre-occupied. But wasn't it downright careless of you to step out between those parked cars when you wanted to cross the street?

But you were anxious to get home, weren't you? Maybe that was why you were a little negligent when you approached the curb and didn't take into account the poor visibility on that unlighted street. You thought perhaps you could save some time by crossing in the middle of the block. But there's not much sense in telling you that you were wrong—it's too late now. Like tens of thousands of others, your walking habits in traffic invited catastrophe. Your habits were formed when automobiles were fewer and slower, and you didn't change to meet present day conditions.

Last year, Jones, 12,470 pedestrians like yourself were killed by automobiles. Many were killed under similar circumstances, others thought they didn't need a green light to cross at intersections. There were some who had too much confidence that the oncoming driver would stop while they stepped down from a streetcar. There were 810 pitiful fatalities among children who thought the street was a good place to play. But that isn't the whole story. Almost 300,000 pedestrians were painfully injured and weakened by shock. Many of them recovered in a week or two, but there were plenty who lost an arm, or inherited a limp. They are careful now, but it is too late.—*Red Cross News*.



KINDERGARTEN



BOOK OF MORMON

For Children 4, 5 and 6 Years of Age

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

Lesson 134. For Sunday, July 7, 1940

(Lesson No. 135—"Christ's Ministry Among The Nephites" has been moved forward to June 30th which is a fifth Sunday, thus making it possible to hold the review on the first Sunday as scheduled.)

Sing several Jesus songs, beginning with "Jesus Once was a Little Child" found in the *Primary Association Song Book* and end with the "He Blessed Them", p. 34—*Kindergarten and Primary Songs* by Frances K. Taylor. Sing a song about the country in which you live. In the United States of America, even the tiny children may be able to sing "America" or "God Bless America." If not, sing it to them as your contribution.

We love this land of America. God has blessed it in many ways. Long ago, one of the blessings it enjoyed was a visit from our Savior Jesus Christ. After He was resurrected in Jerusalem He came to this wonderful land of America. (Continue on reviewing through pictures and other means used previously by you in the presentation of your lessons during the month of June.)

Concert Recitation and Memory Gem:

"God gave me a little heart
To love whate'er He made.
I must try to do my part
Gladly and unafraid."

—Selected.

"IN REMEMBRANCE OF ME"

Lesson 136. For Sunday, July 14, 1940

Text:

III Nephi 18:1-39; *Life Lessons For Little Ones*, Third year.

Objective:

Those who partake of the Sacrament worthily shall have the Spirit of the Lord to be with them.

Lesson Outline:

- I. Jesus Introduces the Sacrament to the Nephites.
 - a. His disciples do His bidding.
 - b. Its meaning and purpose explained.
 - c. Its preparation demonstrated.
 - d. He asks God's blessings on the emblems.

- e. He passes the bread and wine to His disciples.
- f. The people receive it.
- g. He says—"This do in remembrance of me."

II. Jesus Teaches the Proper Form of Prayer.

All must end with "in the name of Thy Son Jesus Christ."

III. Effect of Prayer.

- a. Makes the heart pure, kind and loving.
- b. Increases humility.

IV. Jesus Ascending To Heaven.

- a. Is overshadowed by a cloud.
- b. His disciples are witnesses.

Lesson Enrichment:

The other day when I was walking beside a stream in the canyon, I noticed a beautiful white rock. It was lying in the clear water and was so clean and white that I put my hand into the water and picked it up that I might bring it here to show you.

This beautiful rock has been kept white by the pure, clear water that has passed over it for many days. All the dirt has been washed off from it. Isn't it lovely to look at?

We came from our home in heaven with a pure little heart. In it Heavenly Father put love and helpfulness. Then He told us how to take care of that little heart so that it would stay that way. He sent Jesus, our Savior, to show us the way.

Just a few minutes ago, we bowed our heads and closed our eyes while we listened to the blessing of the bread and water, called the Sacrament. Then with our right hands we partook of the Sacrament. We thought of Jesus and His pure, sweet life and then we thought that we would try to be like Him. In being like Him our hearts will be clean and pure, as the canyon stream has made clean and white this little rock.

Song:

"Song of Prayer", *Kindergarten and Primary Songs* by Frances K. Taylor.

What to Pray About:

Give thanks for the little heart which helps us to do His will.

Give thanks for Priests and Deacons who help us to partake of the Sacrament.

Give thanks for Jesus.

Ask for help in being kind and loving.

IN THE NAME OF THE MASTER

Lesson 137. For Sunday, July 21, 1940

Text:

III Nephi 19; 20:1-14. *Life Lessons For Little Ones*, Third year.

Objective:

The Lord answers those who ask in perfect faith.

Lesson Outline:

- I. The Disciples in the Multitude.
 - a. Divide the people into groups.
 - b. Pray for God's Holy Spirit.
 - c. All are baptized.
 - d. Angels come to bless them.
- II. Jesus Comes Again.
 - a. Offers thanks to God for the faith of these people, the Nephites.
 - b. Again administers the Sacrament.
 - c. Gives this land of America to them.
 - d. Names His Church.
 - e. Tells them to be obedient.

Lesson Enrichment:

Keeping Faith

Once a little boy was carrying an empty vinegar jug from his home to the store. The storeman had loaned the jug to Russell to take vinegar to his mother. As he was returning it, he stumbled over a stone and the jug slipped from his fingers. It broke into many pieces when it crashed on the sidewalk.

Nearby stood a kind looking gentleman and when Russell saw him he burst into tears, "Oh, Sir," he said, "you can mend it for me, can't you? I fear the storekeeper will be very angry."

The man explained that he could not mend the jug but that he would give Russell the price of a new one. How happy Russell was, for his parents were very poor. "Such kindness will indeed be appreciated" said he.

When the man opened his purse it was empty of silver, but he promised to meet his little friend on the same spot at the same hour the next day and to bring the price of the jug with him. The little boy entirely trusting him went on his way comforted.

The boy explained to his Mother saying, "I have faith in him, Mother. I'm sure he will keep his word."

On his return home, the gentleman found an invitation awaiting him to attend an important meeting on the following day at the very same hour that he had promised to meet Russell. He went to the telephone and made arrangements to have the time of the conference changed, so that he could keep his word to Russell. "I cannot disappoint him," he said. "He trusted me."

Heavenly Father has told us that if we will have faith and trust in Him, He will bless us. Because of that promise, we pray often to Him as did the Nephites so long ago.

Songs:

"Song of Prayer" or "Closing Prayer", Kindergarten and Primary Songs, Frances K. Taylor.

Rest Exercise:

Represent many trees providing shade for the crowds of Nephites, listening to our Savior's voice. Some trees grow straight upward and some are outspreading. They sway in the breeze.

What to Pray About:

Give thanks for cooling shade, for winter's snows which provide us with water to drink on these hot days, for watchful care over us when we ride into the canyons or travel on vacations.

Ask for a blessing to help us be wise for safety's sake, to be polite in a crowd, to think often to say our prayers, to remember to keep a promise.

MORONI HIDES THE RECORDS IN THE HILL CUMORAH

Lesson 138. For Sunday, July 28, 1940

Text:

Books of IV Nephi, Mormon and Moroni; *Life Lessons For Little Ones*, Third year.

Objective:

Only those who obey God's commandments will receive His protecting care.

Lesson Outline:

- I. The Joys of obedience to Gospel Laws.
- II. Wickedness Again Prevails.
 - a. Distrust and greed develop.
 - b. False churches arise.
 - c. The prophets are scorned.
 - d. Mormon teaches Moroni God's laws.
- III. Nephites Lose God's Protection.
 - a. They battle with Lamanites.
 - b. Lamanites are victorious.
- IV. Moroni's Mission.
 - a. Writes the last of the Nephite History.
 - b. Hides the records in the Hill Cumorah.

Lesson Enrichment:

Can you name the President of our Church? Many years ago the President of our Church was President Wilford Woodruff. Everyone loved him for his wisdom and kindness as we love our President today. Heavenly Father loved him too, because he was obedient and faithful to Him.

One night Brother Woodruff was traveling with some of his friends. When they decided to stop to rest for the night, Brother Woodruff left his wagon under a tree. The horses were unhitched and went about looking for food. Not far from the wagon Brother Woodruff made his bed on the ground. In the night, the wind began to blow. It blew harder and harder. Then a voice called to Brother Woodruff. It was the voice of our Father in Heaven. Brother Woodruff knew it. It had spoken to him before and he had obeyed it. Now it told him to get up and move his wagon from under the tree. Immediately Brother Woodruff rose and moved the wagon out into the clearing. The next morning he found that the tree under which the wagon had stood had been blown over and had he not obeyed the voice and moved the wagon it would have been crushed. It

would then have been impossible for him to continue his journey.

This was only one of many times that Brother Woodruff was protected because of his obedience and faithfulness.

Song:

"Jesus, Our Loving Friend", *Kindergarten and Primary Songs*, by Frances K. Taylor.

What to Pray About:

Give thanks for Heavenly Father's protecting care and for the leaders in our Church who help us to obey God's will.

Ask for blessings to help us be obedient.

Rest Exercise:

Some of the children represent flowers in the garden, some bees, some butterflies. Picture a summer morning, the bees and butterflies flitting from flower to flower.

God Bless Them Both

By Ida R. Alldredge

We've brothers and sisters and neighbors
And our friends we might count by the score
But God gave to us only one father
And one mother to love and adore.

They chose not the path that was easy
For the blood of the true pioneer
And the word of the prophet of Zion
Led them onward to desolate frontier.

They trekked o'er the hot barren desert
With a faith and a courage scarce known
Blazing trails for their children to follow
And we reap where their patience has sown.

Year by year they have toiled on together
Many winters have whitened their hair,
But to those who still live we pay tribute
To the noble, courageous pioneer.

And to those who have gone on before us
In deep reverence we each bow our heads
May we gather the harvest they planted
And forge ever on in their stead.

And as God gave us only one mother
And a father so loyal and true
As mothers and dads of tomorrow
May we ever be worthy of you.



CRADLE ROLL



For Children under 4 Years of Age

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

LESSONS FOR JULY, 1940

For Sunday, July 7, 1940

Songs:

"Good Morning To The Sun," p. 5, *Child Land In Sunday School*, Jones and Barbour.
"I Saw Many Things Today", p. 11, *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By a little child.

Example—"Thank you Heavenly Father for this beautiful world. Amen."

Songs:

"Our Colors", p. 14, *Child Land In Sunday School*, Jones and Barbour.
"Our Flag", p. 13, *Child Land In Sunday School*, Jones and Barbour.

(If you do not live in the United States of America, substitute the colors of your own flag in these songs.)

Rest Exercise:

While the little children march, carrying the flag of their country, play good march music, such as "Soldier Boy, Soldier Boy", p. 92, *First Year Music* by Hollis Dann. (Do not ask for the formality of playing the Soldier Boy Game. Marching is sufficient.)

Lesson Approach and Story:

Once upon a time there was a little boy who loved to go up on the hill each evening to watch the sunset. He loved to see the pink and gold colors in the sky. It made him happy to see how beautiful the whole world appeared at that time of day. Best of all he loved to look at a house with golden windows, far across the valley. Oh how he hoped that some day he might go to this house, that he might get a better, close-up look at the golden windows.

One day this little boy's father had an errand far across the valley. How delighted the little fellow was when he learned that he might go with his father, for now he would have his hearts desire.

It was quite a long walk and our little friend would have been quite tired if he had not been so eager to reach the journey's end. As they neared the house, he fairly ran to touch his hands to those golden windows. But when he got there, he found that something had happened. The windows were not gold any longer. Instead he found that they

were made of glass just as the windows of your house are. As he turned away, disappointed, he looked back across the valley to where his own home was and lo and behold, there was his own house shining back at him with beautiful golden windows in it. Never before had it looked so beautiful to him. How much he loved his little home and how anxious he was to get back to it.—Adapted.

We are like that little boy. We each one learn that for us, the place where we live is the best place on earth and we love it. Our story today tells of a man who loved his home and country too.

Lesson No. 40, "A Man Who Loved His Country."

Activity Period:

Have with you a number of colored balls or other objects with the same colors as are in your country's flag. The children may take turns in bringing to you a red ball, another a blue ball or a white ball as you request. As they do this they are also getting training in recognizing colors. The teacher might make such a remark as "Rosalie, you may bring me the red ball. Red means to be brave."

For Sunday, July 14, 1940

Songs:

a. "Our Flag", p. 13, *Child Land In Sunday School*, Jones and Barbour.
b. "A Child's Thanks", p. 115, *Songs For Little People*, Danielson and Conant.

Rest Exercise:

Today let us play a "Help your little friend" game. Perhaps a shoe lace needs to be tied. Who can do that? Who can show us how to help a little friend on with a coat? How would you help a little friend to cross the street? Perhaps a little friend has no chair. Show us what you would do. Other suggestions and demonstrations may be given by the children and the teacher.

Lesson Approach and Story:

Did you know that there are hundreds of ways in which we can help each other? People who help others are happiest.

Little birds help each other too. Both the Mother and the Father bird gathers straw, hair, etc., with which to build their nests. When the Mother bird is on the nest, keeping

the little eggs warm, the Father bird gets food for her to eat.

The raindrops help the little seeds by making the ground soft so that the new baby plants can push through the dirt. The sun helps them to grow by furnishing light and heat.

Our story today tells of how a strong wall was built because everyone helped. (Lesson No. 41, "Working Together.")

Activity Period:

If possible have small wooden blocks with you, which the children may use in the building of a wall. Permit several to work together in the building so that the joy of working together might be learned. Others might build small houses inside the wall. Soon an entire city may be built to represent the one Nehemiah and his friends rebuilt.

For Sunday, July 21, 1940

Songs:

"Good-Morning", p. 3, *Child Land In Sunday School*, Jones and Barbour.

"The Heart Garden", p. 63, *Kindergarten and Primary Songs*, Taylor.

Prayer:

By a little child. "Thank you, Heavenly Father, for all the kind things that you do for us each day. Amen."

Songs:

"I Like Little Pussy", p. 64, *Kindergarten and Primary Songs*, Frances K. Taylor.

"Mother Dear", p. 15, *Child Land In Sunday School*, Jones and Barbour.

Lesson Approach and Story:

For your approach, use the finger play entitled "Helping Mother", p. 35 in *Finger Plays and Songs* by Bertha D. Martin.

Heavenly Father loves people who are

helpful and kind. Jesus did also. One of his favorite stories is about a man who was kind to another man who had been hurt. (Lesson No. 42, "The Good Samaritan".)

Activity Period:

Draw a picture of a big red apple. When we get home we are going to polish one and give it to Father because he has been so good to us. Now let us draw a flower. We will give Mother a flower and tell her that we love her.

For Sunday, July 28, 1940

Songs:

"Good-Morning", p. 3, *Child Land In Sunday School*, Jones and Barbour.

"The Heart Garden", p. 63, *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By a little child.

Songs:

"Jesus Our Loving Friend", p. 59, *Kindergarten and Primary Songs*, Taylor.

"I Love The Dear Jesus", p. 22, *Finger Plays and Songs*, Bertha D. Martin.

Rest Exercise:

The children may pretend to be sitting in row boats and may imitate rowing with oars and moving their bodies back and forth, marking the rhythm.

Lesson Approach and Story:

Some of Jesus' friends liked to go rowing, just as we all do. Only their reason for going boating was not for pleasure only. Instead they were trying to catch fish. (Continue with Lesson No. 43, "Jesus Helping The Fishermen".)

Activity Period:

Draw pictures of row boats and fish.

MY ROSE

By Weston N. Nordgren



My Love has plucked a crimson rose
Fresh-kissed with morning dew
And placed its chalice beauty
In my coat lapel, askew.

And now its fragrance spreads around,
Sweet-scenting all the day;
And in a new-found realm of love
I tread a lighter way.



The Funny Bone

"Today, whatever may annoy,
The word for me is joy, just simple joy."

—John Kendrick Bangs.

Cooperation

Gladys—And did you let him kiss you?
Harriet—Let him? I had to help him!

Very, Very Good!

"I'm going away for good!"
"Going away for good?"
"Yes, going away for good."
"Good!"

Not There

Farmer Hawkes—Ephraim, does your mule
ever kick you?

Ephraim—Well, boss, he ain't ebber kick-
ed me, but he kicks quite frequent in de place
whar Ah's jes' been.

Unprejudiced

It was during the impanelling of a jury
that the following colloquy occurred:

"You are a property holder?"

"Yes, your honor."

"Married or single?"

"I have been married five years, your hon-
or."

"Have you formed or expressed an opin-
ion?"

"Not for five years, your honor."

How Ducky

"How did you lose your job at the dress
shop, my dear?"

"Just because of something I said. After
I had tried twenty dresses on a woman, she
said, 'I think I'd look nicer in something flow-
ing,' and so I asked her why she didn't go
jump in the river."

Advance Payments

"What are you thrashing your little son
for?"

"He gets his school report tomorrow and
I must go away tonight."

Large Family

"What a big family you have, Mrs. Jones,"
said the visitor in an English home.

"Yes'm. And the funny thing is that all
the names begin with a 'haitch.' There's
'Orace,' 'Erbert,' 'Enry,' 'Ugh,' 'Uberty,' 'Ar-
old' and 'Arriet—all except the last one and
we 'ad 'er named Halice."

Dutiful Son

Magician, to small boy he has just called
on stage: "Now, young man, you have never
seen me before, have you?"

Small boy: "No, Daddy."

The Low Down

Pa: "Well, son, how are your marks?"

Son: "They're under water."

Pa: "What do you mean, 'under water'?"

Son: "Below 'C' level."

Jessie Was Too High Toned

Three weeks after Jessie reached college
she began signing her letters "Jessica." Bro-
ther Tom didn't like it. He replied:

"Dear Jessica: Dadica and Momica have
gone to visit Aunt Lizica. Uncle Samica
is buying a new machine, but doesn't know
whether to get a Chevica or a Fordica. The
cowica had a calfica, and I was going to call
it Nellica, but changed it to Jimica, because
it was a bullica. Your loving brother Tom-
ica."

Saving His Credit

Two friends were on a train which was
held up. As the hold-up men came through
the train taking cash and valuables from the
passengers, one of the men became more and
more nervous. Finally, with the robbers only
a few seats away, he put his hand in his
pocket and drew out a bill and held it out to
his friend.

"Here, Sam," he said, "here's that ten dol-
lars I owe you."

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